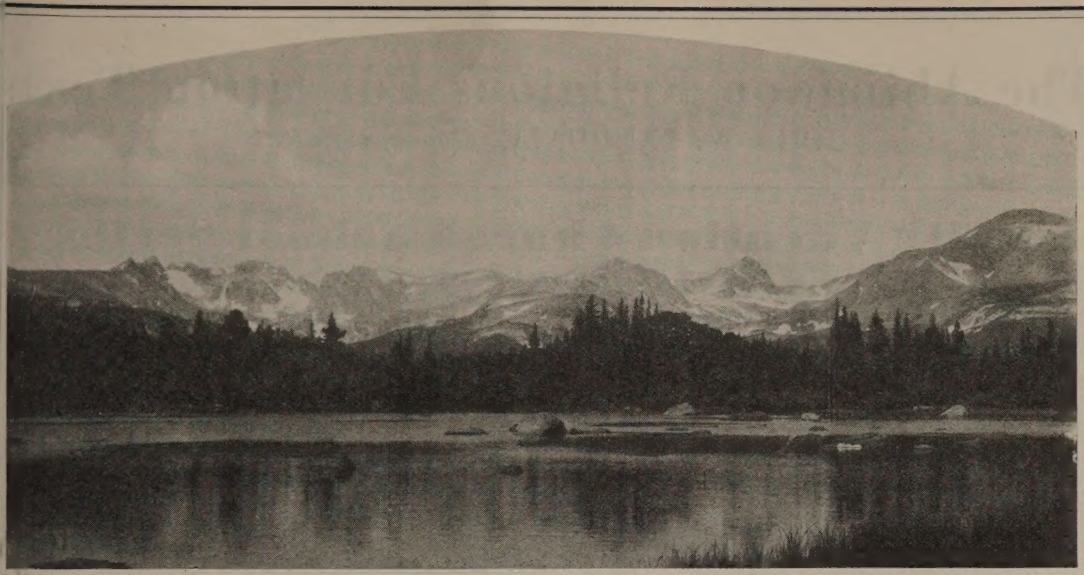

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"The Hills are Mute: Yet How They Speak of God!"

International Journal of Religious Education

Official Publication of

The International Council of Religious Education

Hugh S. Magill, *General Secretary*

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Editorial

The Journal This Month

wise man, facing a difficult situation long ago, said that we must all hang together or we will all hang separately.

e Christian churches of today face many enemies widespread and insidious evils. Materialistic forces te resolutely everything for which the churches stand contend vigorously against every advance step in ing Christian ideals to wider reaches of life. Such s make a united impact. The churches cannot achieve best purposes separately and alone. Together they ne a force that must be reckoned with.

is number of the *Journal* gives a special place to erative effort and fellowship in the church's program ristian education.

Why Churches Cooperate in Religious Education

UNDAY school work, which in more recent years has broadened into the whole program of religious education, has always involved much interdenominational and inter-church cooperation. Some of the reasons churches so generally cooperate in their educational have been stated by the Committee on Field Program e Educational Commission in the new *Manual for ty and Local Councils of Religious Education,* anced elsewhere in this issue. The gist of the Committ- statement is as follows:

Vhen a church begins to measure its success by the of the unfinished task, by the numbers reached with hristian training, it confronts a problem beyond the gth and resources of one church. Churches cooperate mmunity-wide movements to reach those untouched ny religious agency and for which churches working ately might never have intelligent concern. The size difficulty of this mission field in our very midst imunited attack on the part of responsible Christian s.

hurches enter cooperative relationships to become of a great national movement in religious education nich the denominations including eighty-five per cent e Sunday school enrolment in North America are offi- cooperating. These denominational bodies have ed together to develop common objectives, common ards for the church school, a common leadership ing program, and much common program and guid- material. This enables local forces to join hands in mmon program becoming a part of a great continent- movement, while also carrying out the policies and of their respective denominations.

hurches cooperate in undertakings which are beyond ower of one church. It might be impossible or too to secure a primary specialist to teach a course for rimary teachers of one church because of their limited number. But a very worth-while inter-church class could be provided. One church could not make arrangements with the public school for the release of its children alone for a weekday church school. But all the churches together do this in many cases. Many very worth-while activities are possible only to cooperating forces.

"Resources for religious education may be enlisted by cooperating churches which are not available to any one church. A community director of religious education may be employed by several churches, no one of which could employ such a worker by itself. Community leaders, public school men, and professional educators sometimes serve in inter-church enterprises much more readily than in one church only, for they feel an obligation to all the religious forces of the community. In many cases financial support is given to cooperative work which no church could get for itself alone. In one community the high school gymnasium was opened for inter-church groups, but not for those of only one church; in another a teachers' college was host to an inter-church training school. Pressure to secure better motion pictures, cleaner magazine stands, and adequate religious publicity can be exerted effectively only through united forces.

"Churches cooperate to make an impact on community consciousness which would be impossible working separately. A 'Better Homes Movement,' a 'Go to Sunday School Campaign,' a 'Religious Education Week' celebration, a 'Christian Citizenship Day,' a weekday church school movement, or a religious census in which all the religious forces cooperate is certain to make a real drive upon public consciousness. This in turn reacts favorably upon the work of every church. Until the enterprise of Christian education as a whole is brought forcibly into community consciousness, no church will be able to enlist either money or men adequate to its task.

"A man who has been educational minister in one church for twenty years, having developed a remarkably effective program, said, 'I go in for cooperative work because I find that I cannot lift the educational level of my church much above the level of other churches in my community. Their poor work exerts a back drag on mine which I can only overcome by helping them to improve. My church cannot reach a high level educationally without lifting its whole community with it.' Some churches which might otherwise feel educationally quite self-sufficient enter heartily into cooperative activities because they cannot escape the community life and ideals of which they are a part, and must share with other religious forces their problems of self-improvement.

"Christlike persons grow through having Christlike experiences in all the relationships of life. Christian education is concerned with the experiences which pupils have at home, in school, at work, and in their leisure time activities. When we face the ramifications of our task into all these relationships we see that it cannot be kept within denominational boundaries. The churches must join hands

in Christianizing these wide areas of growing life if Sunday instruction is to have an opportunity for developing into character through daily experience. Churches cooperate to Christianize all these wider contacts.

"Churches face their educational task together for the sake of economy. It costs little more to conduct an equally good leadership training school for all the Christian workers of a community than for those of only one church. The churches can combine in a religious census, sharing its labor and cost, and each will receive the same information as though it had conducted the whole enterprise by itself. The visit of a field supervisor to counsel with local workers costs little more if he meets an inter-church group than if he meets workers of only one church.

"Perhaps more than all else, church groups cooperate for the sheer joy of wider fellowship in shared purposes and experiences. The friendships developed across denominational lines, the unity of spirit in shared activities, the melting away of prejudices, and the growth of warm appreciations are no small part of the compensations of inter-church work. That the churches must come to be a unifying rather than a divisive factor in community life, that the purposes which unite them must far outweigh the traditions that divide them, that God's purpose in the whole growing life of the community more than comprehends his purpose as embodied in particular churches, are among the convictions for which Christian leaders clasp glad hands across all barriers."

Do We Need Both?

IN A majority of our states and provinces there are two types of religious educational field workers, those employed by denominational agencies, and those employed by councils. Their efforts, activities, and contacts with local churches have not in all cases been carefully coordinated. This has caused many local church leaders to raise the question, "Do we need both?"

Some church school workers feel that their denomination is furnishing them all the program suggestions, field service, counsel, and leadership which they need. Council workers are, therefore, superfluous, and their support a needless burden. Other workers, equally sincere, feel that their best help comes through the council, and that their denomination would better merge its resources and field program with those of the council, thereby making possible larger service at no increased cost to the local church.

We need denominational field workers and programs because the majority of local churches have their closest contact with the nation-wide and world-wide interests of the Kingdom through denominational agencies. The denominational connection is one of the most effective channels through which the local church seeks and accepts assistance in its educational task. The development of denominational field forces has been a powerful stimulus in the modern religious educational movement. The withdrawal or weakening of these forces would be a heavy blow to the cause. Those primarily concerned with the development of a richer provision for religious growth in the program of our church schools glory in the provisions being made by denominational agencies for this work.

But we have an equal need for interdenominational field workers in religious education. Much field work can be done more economically and more efficiently through properly accredited cooperative agencies. Many denominational constituencies are so scattered as to render adequate field contacts through denominational channels impossible or prohibitively expensive. Thousands of local church schools are so situated that their only hope of field assistance is through cooperative channels. Interdenominational program building and field work have been a powerful stimulus in the religious education movement. Certain common tasks and important resources can only be approached interdenominationally.

Our problem is not to eliminate one or the other type of field service but to strengthen both and so to relate them as to increase the service rendered to the whole field and to each local church.

Mother and Daughter Week

May 8-15, 1932

"To each one is given a marble to carve, for the wall;
A stone that is needed to heighten the beauty of all;
And only his soul has the magic to give it grace;
And only his hands have the cunning to put it in place.

"Yes, the task that is given to each one, no other can do;
So the errand is waiting; it has waited through ages for you.
And now you appear; and the hushed ones are turning their gaze
To see what you do with your chance in the chamber of days."

—EDWIN MARKHAM.

Preserving Integrity

IELD work in religious education can be so administered that it endangers integrity at three vital points, the integrity of the local church, the integ- of the denomination, and the integrity of the commu- It is the responsibility of all who determine field ies and programs to make these policies and pro- s consistent with the integrity of all three. The cur- emphasis on integration of field forces and programs the interests of preserving such integrity.

a denominational field worker or agency and a coun- orker or agency make independent, perhaps conflict- r competing approaches to a local church or Sunday ol, forcing it to choose between apparently conflicting ties, they endanger its integrity. They become a ive influence. It is a question whether either or both oined can render a service sufficient to atone for such age. The local church rightly objects to supporting responding to such overlapping and competing ap- s. It rightly objects to being forced into the position pudiating either its denominational or its cooperative iance in order to meet the expectations of the other.

a council worker develops and projects his program service in such a way that it ignores, or cuts across, uplicates denominational field programs he endangers minational integrity. As long as Protestantism is or- zed and administered by denominational groupings, connection of each church with the life and program s denomination needs to be preserved. Interdenomina- al cooperation assumes the integrity of denominational and ought to be so administered as to avoid any trend ard the disintegration of the cooperating units. Both local church and the denominational agency have a t to expect interdenominational field work in religious cation to be consistent with and conducive to the pres- tion of denominational integrity.

ut every local church ought to be something more than enominational auxiliary or outpost. If its purposes program are centered in the spread of Christian living the growth of Christlike persons it must be an in- al part of its community. Its purposes in individual s can only be accomplished as it joins with other sim- agencies in effecting through the impact of united itual forces a total community environment which is lucive to Christian growth and life.

hen denominational connectionalism precipitates into mmunity totally independent or unrelated policies and grams for each separate church, insisting upon its ex- ive right of contact and influence, and making any of united or cooperative action on the part of the istian forces of a community as difficult as possible, munity integrity has been violated. Religious agencies become a divisive rather than a unifying force in munity life. Institutionalism begins to crush out itual values.

he solution is to be found in two directions. First, program of Christian education must become more in- nous. It must grow natively out of community soil. e redemptive forces are the resident forces." Denom- ional and interdenominational field workers and ncies should serve as inspirers, counselors, and guides esident forces as they develop such a program as is ticable and needed in the parish and community. The development of local initiative and leadership rather than the handing down of ready-made plans and programs should increasingly be the method of field workers.

Secondly, the denominational agencies need to continue the development of their field policies and programs co-operatively in order that there may be as much in common in their approach to the field as is consistent with denominational policies. There is little real difference in the basic objectives and principles of the several denominational educational boards. The further they can go in a common approach to the field the more will the preservation of integrity at all three points noted above be facilitated.

To develop effective field counseling and service through all available channels and to increase the resources for such service, at the same time preserving the integrity of the local church, of the denomination, and of the community is the purpose of those trends in field work being guided by the Committee on Field Program and the Department of Field Administration of the International Council.

The Journal *Next Year*

FOR the last three months we have been giving much thought to the *Journal* for next year. Long and hard, but fascinating Board meetings have been our portion. Often when the hours were up, the work was unfinished.

We have been conscious that next September we start a new volume, a new year, in the *Journal's* life and ministry. We know that in the last few years significant things have happened in Christian Education.

For example, the cooperating agencies, through the International Council have adopted a statement of basic educational principles. What does that mean for our readers? How can we interpret it?

Again, these same agencies have adopted a statement of seven objectives. These are to guide and enter into the total program of Christian education. What do they mean for our readers? Anything? If so, what?

Further, these agencies have worked for several years on what is called the *Curriculum Guide*. This is a far-reaching document. It is intended to be a sort of groundwork for the total growing and changing program of Christian education in North America. The *Journal* is a part of that program. Its twenty thousand readers are among the foremost leaders in that far-flung movement. What does this mean for the *Journal?*

So, the decision was made to devote the *Journal* next year in large measure to these new and significant things. To expound them, to interpret them, to clarify their principles in simple terms, to illustrate them in concrete stories of the best and most progressive practice, to show the way in which they are rooted in and apply to everyday experience—these are some editorial purposes we have set before ourselves.

Next month we will tell you more in detail about these new plans.

You will not want to miss even one number of this important series. You will want to tell your friends about the *Journal* for next year. You will want to extend its circulation in your church.

—The Board of Editors.

Meeting Humanity's Need Through Christian Education

By Norris L. Tibbetts*

THE story of the nineteen-twenties has been fascinatingly told in Frederick Allen's *Only Yesterday*. Rapidly the movements in society rise and fall like waves of the sea where the cross currents meet. But while these years are characterized by abundant motion, there is evidently small sense of direction, and the changes which take place in quick succession give little suggestion of growth. Looking back upon the period, the conviction becomes strong that people were not satisfied with life in spite of their vivacity. They were the slaves of things. Human values were for the most part in the discard. In the long last, the human spirit finds no pleasure merely in external trappings. Man can never live by bread alone. It is not surprising, therefore, that this period is characterized by confusion and terminates in a confession of incompleteness.

While this social, political, and economic life was in the ascendancy, Christian education was passing through its most remarkable period of development. The movement was finding itself and becoming firmly established in organized religion. Fostered in the church, promoted by leaders in the church, and developing its program there, Christian education was committing itself whole-heartedly to the service of humanity. What was the nature of that service?

In a world which was vividly conscious of seemingly illimitable possibilities for the future, Christian education placed its strongest emphasis on growth in Christian living. It is no disparagement of this emphasis in Christian education to say that it paralleled a development in the physical sciences which regarded the future as bright with promise. The significant point is that Christian education declared the principle of growth in human personality without which advance in other spheres of life presents its problems as well as benefits. The power which only a good man is capable of using should be entrusted only to such a man. So Christian educators removed the barriers between the present and the future and called on humanity to look and move ahead. Dr. Coe declared, "Personality can grow." Dr. Bower encouraged "creative experience" in the interest of character development. Dr. Vieth summed up this approach to life when he wrote, "If education be thought of as a series of progressive changes toward an objective—that is, a process of growth—then religious education must be a process of growth in religious experience and life." To guide and encourage that process of growth has become the central purpose of Christian education.

In this ministry to human life, Christian education reaches humanity at a point of crucial need. One of the tragic lessons which recent years have forced upon the attention of people has its origin in the recognition of human inadequacy. Life which seemed to be so satisfactory has turned out to be very incomplete. People who supposed that they had everything that heart could desir have discovered the impoverishment of their souls. Wit vastly more of a will, we are prepared to enter into th mood of Louis Untermeyer when he wrote:

> From compromise and things half-done,
> Keep me, with stern and stubborn pride;
> And when, at last, the fight is won
> God, keep me still unsatisfied.

Christian education has been concerned to create con ditions which will encourage this experience of growth One of the most significant advances in religion in ou day has been in worship. Once considered a matter o routine and rated as necessary but of uncertain value, tha part of a service which is not the sermon and not the time for discussion or study has become very important. I the act of worship, a person engages in one aspect of the quest for God. He tries to find the ultimate Reality i the universe and to bring himself into communion with God. In this experience of communion, the ideal in the universe reveals the imperfections of the human soul Some might suppose that the man who saw himself in the white light of the Supreme Good would wish to hide himself away in shame. But the human spirit is so attuned to that which is both above itself and at the same time greatly desired, that it is "emotionally drawn to God and is impelled to make those adjustments which will bring greater harmony between itself and God." The fact of the matter is that "the worship experience . . . releases energy for the achievement of the Supreme Good." With keen insight, Christian education has encouraged the experience of worship to meet that deep human need which is suggested in those memorable words of Augustine: "Thou hast made us for thyself, and our heart is restless until it find its rest in thee."

STILL further to encourage the process of growth Christian education has been undertaken to create a better social environment for the developing personality The church school of the present differs from that of the past, as an introduction to intellectual facts differs from participation in an experience. It is on this point that Dr. Bower puts his emphasis when he urges the value of shared, creative experience. Children and adults are quick to adjust themselves to the manner of life in which they participate. From the environment, even more than from the words that are spoken, the incentives for growth come. The problem for the Christian educator who prepares this creative environment through class, or club, or service, or athletic group is to bring the experience to the religious level. Often those who are expected to have a religious experience do not transcend the social experience. Those who are conscious of character development are aware of the favor of man, but remain uninspired by the realization that they have entered also into the favor of God. Probably the greatest problem of the Christian

(Continued on page 43)

* Minister, Hyde Park Baptist Church, Chicago, Illinois.

That They May All Be One

By MARY ALICE JONES

[ESSENGERS of good will, fraternal delegates, guest speakers—we hear of these representatives of other bodies at practically all important gath- of denominational groups. They are given a cordial ne; they are introduced with graciousness; they addresses of merit; they receive the generous ap- : of the bodies which receive them; they are enter- with all courtesy; and sincere words of appreciation them as they leave. This custom is one which has istinct values in the development of inter-denomina- fellowship; and it is likely that it will continue to se an influence among the various bodies which ob- it.

there is also the danger that it may contribute to parate-ness of some of these bodies. By leading them l satisfied with their expression of friendliness to a sentative of another denomination these courtesies obscure the imperative need for Christian bodies to op a real program of working together in the accom- ment of their common task. It may become the iar situation in which something that is good blocks ay to the best.

is recognized by most people who have studied the ion carefully that there is need for different forms orship and organization in order that the Christian on may minister to the differing needs of mankind. tempt to force all Christians to express their religious ations through the same forms and ceremonies would sastrous. To attempt to force them all to express religious convictions in the same creeds would be . To attempt to force them all to adopt the same ods of working would stir up strife. It goes with- aying, of course, that there is no such fundamental for the more than two hundred Protestant denomina- which now exist in the United States. But there is for provision within the total body of the Christian h for smaller groups which approach their common from various angles.

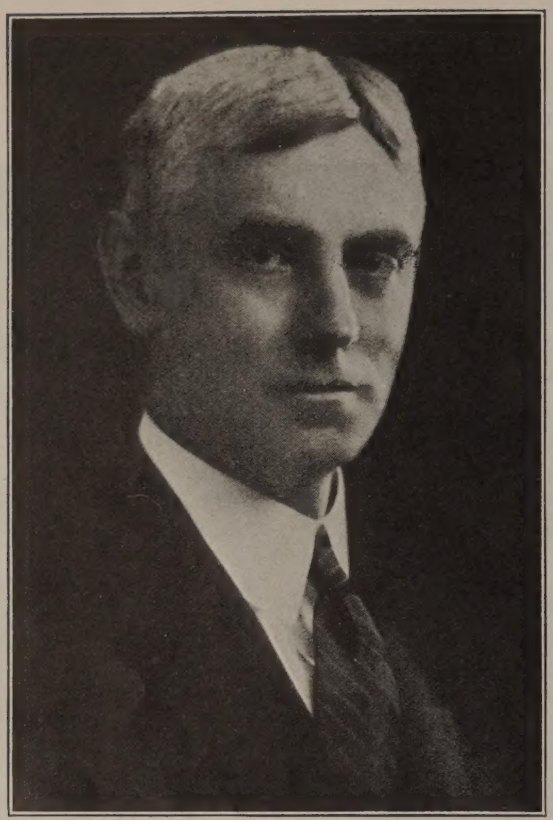
ving said this, let us hasten on to say that this *need* nean that there is any lack of fundamental unity n the Christian church. But the sad truth seems to at in actual practice it has meant not only lack of but serious duplication of effort, inefficiency in reach- ne non-Christian population in our own lands and in lands, and even large waste of energy and money tively competing and mutually discrediting programs. the face of this situation, let us recall the words of as reported in the Gospel of John. He is praying is disciples on the evening before his crucifixion. And he says, "Neither pray I for these alone, but for them which shall believe on me through their words, that may all be one, as thou, Father, are in me, and I in that they also may be one in us: that the world may ve that thou hast sent me." How significant that er becomes in the light of present-day lack of one- among the followers of Jesus! And how humble we, om he has committeed his work, should feel as we it!

Thorwaldsen

But was it only a matter of sentiment with Jesus that he should pray that his followers should be one? No, we venture to assert that it was far more than that. The story of his life bears witness to the fact that he knew human nature as no one else has known it. He knew that only as his followers down through the ages should learn to work together in fundamental unity could they, themselves, be saved, and could they hope to save the world.

Jesus knew that only through such unity of purpose could his followers acquire that *discipline* which is essential to great achievement. How easy it is for us to reach, within the circle of our own group, a feeling of satisfaction with our own achievements, a sense of complacency as we look over our accomplishments, a tendency toward irritation when a suggestion comes that we change our established mode of procedure! Error in what has been done, and new ways of attacking future enterprises are difficult to discover. Contact with others who see problems differently, who approach them from various angles, who make contributions to their solutions of which we have not thought—such contact in a spirit of open-mindedness and genuine desire to find the best may help us to

(Continued on page 42)



A Layman's View of the International Counc

By RUSSELL COLGATE

An Official of the Colgate-Palmolive-Peet Company and President of the International Council

A LAYMAN'S point of view, to my mind, is very little different from that of any other person who will take the trouble to gather facts and think a subject through. When it comes to appraising the value of a religious organization he may have some advantage over those closer to the subject, because of his wider contacts. Any conclusions, however, which may be set forth in this article are those of the writer only, for laymen's opinions are as different as are human beings themselves.

Today we are in the midst of an era of change and unrest. Customs, institutions, business methods, and standards of character itself have been uprooted. It is not the purpose of this short article to determine the cause of these disturbing changes. We must, however, take the situation as it is and determine the remedy.

What are we going to do about it? This is the question asked by every thoughtful reader of the daily press when he is constantly confronted with accounts of bootlegging, racketeering, kidnapping, holdups, murders, and every crime known to the human race. If we can believe all we read, crime is on the increase, and the very foundations of our civilization seem to be shaken. It is particularly significant that these crimes, in increasing numbers, are being committed by boys in their teens and young men in their twenties. Along with crime and disregard of law there go also a spirit of unrest, a widespread cynicism, and a loss of hope and courage and spiritual strength that may be more menacing than the crime wave itself.

Something must be done, for the very existence of a democracy is dependent upon the preservation of high standards of character among its citizens. Many short-cut remedies have been proposed. More drastic laws and larger police forces are advocated by some. In many cases these are necessary, but they do not get to the root of t trouble. We must go deeper and seek methods which w build character. There are no short-cuts; we must sta at the beginning if we are to imbue our boys and gi with high ideals and a proper sense of right and wron

If we are all agreed that high ideals and a proper sen of right and wrong are the cures for the many crimes a maladies now facing the country, we must then ask ou selves, "How can these high ideals of character be o tained?" It is not my intention to argue this questio but it is my strong belief that this type of character ca not be achieved apart from religion.

Character building starts in the home. A generation more ago the home afforded a warmer spiritual atmo phere than it does today and, supplemented by the Sunda school, the average child received a knowledge of G which was a steadying influence and an inspiration higher ideals. Now that apartment living, automobile the movies, and other influences have lessened those of t home, and the fact that these same influences decrease t attendance at church and Sunday school, the child toda is not receiving sufficient religious instruction. It is startling fact that in the United States nearly fifty per ce of the children receive no religious instruction outside t home.

The public schools recognize this need and have p into their curriculum character-building courses. At t White House Conference on Child Health and Protecti the following was given first place in the statement of t rights of childhood, called the Children's Charter: "F every child spiritual and moral training to help him stand firm under the pressure of life." Charity organiz tions and other agencies are alert to this situation, but

see how the best results can be obtained without
e religious teaching.

discussion puts the question clearly up to the
es whose duty it is to see that not only the children
r own membership receive this instruction, but also
y per cent outside of their immediate influence. A
and far-reaching plan, which should embrace every
n method which has proved its efficiency, is neces-
Sunday schools, young people's work, daily vaca-
Bible schools, weekday church schools, leadership
ng classes, and every available means or methods
l be used to accomplish this end. The most im-
nt function of the church is to train its youth, for it
n them that the future of our institutions and of our
ry rests.

Protestant denominations, and the churches and
ny schools of which they are composed occupy an
rtant place in meeting this need. They have already
much and are constantly finding ways of doing better
The single church or denomination, however, can
its strongest impact upon this problem, not by itself,
n cooperation with other churches. A united front
eded.

is here that the International Council of Religious
ation comes into the picture. This is not a super-
nization, but rather the cooperating agency of forty-
f the leading Protestant denominations of the United
s and Canada. Eighty-five per cent of the Protestant
ay school forces of the United States are represented
is group. The membership of the Council is com-
l of the religious educational leaders of these de-
nations, of representatives from state and provincial
cils, leaders from theological seminaries and Chris-
colleges, and laymen. Committees are formed which
sent the best brains and experience of the country in
ield of religious education, and the results already
ned are far-reaching in their effect.

the Christian layman the International Council pre-
a strong appeal. The cause for which it stands, the
tian education of our people, particularly children
young people, cannot pass unnoticed. Our dream of
cooperation of Christian forces is fast becoming a
y. The broad and far-reaching program is produc-
esults. The many active committees, the staff, and
leaders of the Council are composed of a splendid
of men and women with whom it is a pleasure to
.

ese are the conclusions of a business man who in
t years has given considerable time and thought to
nterests of Christian education and has been in close
with the International Council. In the unsettled
of our country today there is imperative need for the
which this organization is doing. It is not a time to
il efforts, but rather to increase them. The profes-
l leaders are doing all that a group of efficient and
acrificing men and women can do. They are an im-
nt factor in carrying this cause forward but they
are not enough. They need the reinforcement of
forces, both men and women, who in every state
community can render not only their financial help
lso their active service. The Council is engaged in
at work, and when we see what it is accomplishing
ain courage for the future.

Religious Education Week!

IS it worth while? Well, of course, that depends upon what we put into it and what we expect from it. Judging by reports which have come in to the office of the International Council from the field during the past year, the interest in Religious Education Week is increasing rapidly. In the open country, in small towns, and in metropolitan centers, the observance of this particular week has had a profound influence on the work of the churches. It is hoped that a very much larger number of local churches and communities will observe Religious Education Week this year than have observed it in the past. We believe that it has a real service to perform, and that its observance offers large possibilities for increasing the effectiveness of the program of religious education in the various local churches and of bringing to the attention of the community at large the importance of spiritual nurture.

There are two distinct aspects of Religious Education Week, neither of which is complete without the other. In the first place, there is the local church observance. It is to be hoped that each local church will set aside a special time during the fall of the year for a thorough and honest consideration and evaluation of its own program of religious education, looking toward a specific strengthening and enriching of that program. Instead of deciding in general that our program is inadequate and that we want a better program, let us in each of our local churches select certain specific elements in the total program which will be improved in a given direction in a given period of time, thus making our effort at general improvement one which proceeds by definite steps of accomplishment, rather than one which spends itself in noble ambitions and worthy resolutions.

It is in the local church that the program of religious education reaches the child and his home. It is, therefore, the focal point; and no observance of Religious Education Week, however spectacular and thrilling, will achieve the desired results unless each local church does this heart-searching for itself.

But the impact of religious education on the community must be more than the sum of the impacts of several individual churches. There must also be a joint impact by these churches actually working together achieving a more Christian social order within the community in which they work. The observance of Religious Education Week, therefore, has in its second aspect a community program in which all of the churches interested unite to call to the attention of the community in general the significance of religious education and to challenge its support of the program in the various local churches.

Let us, therefore, select a week during the fall (the week suggested is September 25-October 2, with the understanding that this date would be adjusted to the need of a given community) at which time we will use all of the resources at our command in an effort to bring to the attention of the members of local churches in particular and of the community at large the supreme importance of religious education. Let us prepare for this week such a program as will result not only in a general acceptance of the fact that religious education is important but also in a more intelligent and whole-hearted approach to the particular problems which must be faced in a given church or community.

It Had To Be!

By PAUL H. VIETH*

THE International Council of Religious Education had to be! Just as the steamship had to come to meet a great human need in transportation, and the telegraph had to come to meet a great need in communication, so this organization had to come to meet a great need for Christian education. The coming into being of such an agency could no more have been prevented than the bursting of a rosebud into a beautiful flower under proper conditions of air, moisture, and sunshine. It is an effect of definite underlying causes.

In spite of their denominational divisions, Christians are prone to get together on great issues. The movement for Christian education has always been such a uniting issue. The early Sunday school movement brought together people of all denominations in the common cause which interested them, and out of this interest grew one of the most significant inter-church agencies which America has developed.

It is perhaps natural that education should stimulate inter-church work. Americans are accustomed to looking at education as a total community task. It is not something to be done in separate social or sectarian groups. The combined efforts of all are not sufficient to cope with illiteracy. How much greater the task of coping with spiritual illiteracy!

Those who look into the eyes of children and wonder how they may best be brought to the Christian faith and life cannot get excited over ecclesiastical and theological distinctions. Nor do such distinctions mean very much in comparison with the fundamental issues of Christian education. Even the literature which has been developed independently by the several church boards has so little by way of sectarianism that very frequently churches of one denomination will use the material produced by another.

There are at least five reasons why churches ought to work together, and *will* work together in Christian education:

1. *People get together whenever they are deeply concerned with vital jobs.* To work together not only gives the strength of greater numbers, but also adds a certain spirit which transcends the mere accretion of numbers. Samuel McCrea Cavert once said, "United action always carries with it a deeper and more compelling evangelistic quality than denominational action alone can ever have. For the only thing that any church has which is worth converting anybody to is the same as other churches also have. Merely as separated denominations, and nothing more, our witness has to do with minor matters—certain forms of government, certain conceptions of the sacraments, certain preferences in worship, certain accidents of historical background. But whenever our denominations act *together*, then they testify to the supreme realities—to the one God who is Father of us all, the one Lord Jesus Christ whose disciples we all are, to the one path of loving service in which we all seek to walk."

2. *Our social life is built quite largely on the lo community, and community effort spells inter-church operation.* A community must take responsibility for own general welfare. To minister effectively to the mo and spiritual welfare of childhood and youth is the gre est achievement. No church working alone can carry t great responsibility. It is only logical for the forces c cerned with the same general problem to unite upon t doing of it. "We have our own denominational wor so spoke the superintendent of a Sunday school, meani that they were sufficient unto themselves and desired part in an interdenominational community organizati But he *did* get into it, and five years later testified, "T church school can become its own best self or fulfil full Christian duty without cooperation with oth churches in the common cause."

3. *Inter-church cooperation illustrates a Christian ide and yields a spirit of Christian fellowship as a by-produ* Jesus prayed for his followers that they might all be o in order that the world may believe. Inter-church coop ation has done much to bring about a spirit of Christi fellowship, for it is by working together that mutual lo and respect are developed. Thus in facing together a co mon task the churches have achieved as a by-product o of the most important objectives in that cause.

4. *Present-day procedures in building programs Christian education lay a heavy burden on inter-chur cooperation, and the council of religious education is t agency through which such cooperation is usually effecte* We say that curricula are to be based on experience. Th means that they must be made to meet the needs of t pupils in any locality. In other words, not only each loc church, but each community group of churches must b come a center of curriculum making. The resources all must be increasingly enlisted to make the most effe tive Christian education possible for each community.

5. *Economic considerations draw people into comm enterprises.* Competition may be the life of business, b it is disastrous for a work which seeks to make Christi principles effective in life. The financial stress of t present time may in the end have a salutory effect in th it will teach us to work together more closely in order make each available talent and each dollar go further. single leadership training school will serve a whole co munity as well as one church. Efforts at increase in chur schools will be multiplied in their efficacy as they enli the support of more and more churches. Vacation chur schools and weekday schools can be made more effecti if they represent a community movement. Perhaps so day even the several small Sunday schools of a communi will be merged into one good community school, repr senting all the churches and meeting the demands of modern graded school. When that happens, we will b hold a miracle, for, mathematics notwithstanding, in th spiritual realm the whole is greater than the sum of i parts.

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e important unit in our national program of Chris- education is not the denomination, nor the state coun- nor the International Council, but the local school e teachers and learners together face the questions of stian living. These schools are most effective when join hands with others in the same community and her face their common task. It is to make such effort ible that organization for Christian education exists. he International Council with its auxiliary organiza- fulfils its highest function when it fosters such effort e local church and community. This is but carrying in the field of organization the principles of creative ation and experience-centered curriculum. Such com- ity effort needs stimulation, guidance, enrichment. It will not usually run itself. But it does not need ready-made programs. It will be stifled by dictation. Above all, such effort must draw into it the best leadership available in any community, and the International Council must be democratic enough to include in its fellowship every such leader who can make a creative contribution, even though he speaks a more humble language than that of the educationally elect. A "leaders' " aristocracy will be fatal to the fullest fruition of cooperative effort.

These are some of the things which make the International Council of Religious Education necessary, and this is the spirit by which it will conquer. As long as it is true to this spirit we may expect a continuing advance toward greater unity and more effective Christian teaching.

As an American Sees Rio

AFTER a recent tour of South America Mr. William A. Peterson, of Chicago, makes the following observations concerning Rio.

In talking of South America one must use superlatives Rio de Janeiro is no exception. The wonderful bay a waterfront of one hundred miles. The shore rises uptly in a series of three encircling hills, with some gs over two thousand feet in hight, the whole over-run h a luxuriant tropical growth, and with distant moun- s set in the clouds.

The 'sugar loaf' stands as a sentinel at the entrance to bay overlooking a sight that travelers compare with Bay of Naples but, if so, only to admit finally that this passes them all.

The city of Rio is wonderfully well laid out and has levards, gardens, and public buildings which are the t of their kind, but the chief beauty comes from the gnificence of its natural surroundings. Thousands of as, surrounded by trees, crown the hills and look out all this riot of nature and vegetation. The Botanical rden, founded in 1808, contains the largest out-of-doors lection of tropical plants in the world. The central ture is an avenue of Royal Palms over one hundred high. Here we saw many varieties of rubber trees, ee, camphor, cinnamon, bamboo that made a cracking nd as it grew, and the giant pond lily of the Amazon h leaves four feet in diameter. All families of vege- on were grouped together as in their natural habitat, king a beautiful sight.

Rio was formerly shunned by all who were not com- led to go there. From 1891 to 1894 there were 14,445 ths from yellow fever alone in a population of 1,200,-. Dr. Oswaldo Cruz, a thirty year old local doctor, o had studied under Pasteur, agreed with adequate help ree the city of this pest in three years' time. He made d and today his name is known the world over.

Among the Protestant activities in Rio that we visited e the Y. M. C. A. and Y. W. C. A. with their very active grams; Bennett College, a Methodist Girls' School; the ptist college; and several Protestant churches. We nded the Sunday school and preaching service in the st Presbyterian church with its 1900 communicants. s church is the largest Protestant church in South

Photo, Lopes, Rio

RIO DE JANEIRO

America and the large men's Bible class was taught by a prominent judge. The pastor is an outstanding leader in Christian work.

"The moral condition throughout South America is perhaps the point at which greatest attention should be placed. The many 'miracles of grace' in all walks in life that we actually met and whose friendship we came to honor and respect, conclusively demonstrate what the leaven of the Evangelical faith can do. The South American seems to grasp the real essence of Christianity and become a marvelously dynamic Christian. The need is pertinent, the remedy adequate. We should do all in our power to aid this fair continent, our neighbor, in coming to the Christ of the Andes."

Cleveland Observance of Religious Education Week

By O. M. WALTON*

Religious Education Week! Another stunt? Perhaps. An emotional splurge, soon forgotten? It may be. An educational program of far-reaching significance? It can be. This article shows how one aggressive community secured deep and lasting values from it.

A NUMBER of problems present themselves in the observance of Religious Education Week in a metropolitan community. Local churches are engaged in getting their year's work under way. Denominational programs are beginning to function. Conference and convention sessions claim the attention of a large number of leaders. All the activities of a complex civic and social life are rounding into form.

The intended emphasis upon the place of religious education is likely to be lost in such a maze unless a method is found to focus the attention of all the churches of the city upon observance of the week. True the attention of church school leaders and teachers and of interested parents is called to the educational work of the church through the traditional observance of promotion and rally days. A few churches whose ministers keep abreast of the educational programs of the denominational boards plan for local church observance. But by and large the impact of the week is not great unless these forces are combined in a cooperative endeavor.

During the past two years there has been a serious attempt in Cleveland to unite local church, denominational, and interdenominational leadership in a city-wide observance of the week and to secure the widest possible publicity, participation, and attention for the educational work of the church. Not all the purpose of the week has been attained but some measure of success has attended these efforts and the committee in charge has already planned to repeat the observance in 1932.

From the beginning members of the Committee on Religious Education of the Federated Churches, under whose auspices the program is planned, have been committed to the policy that the small conference type of meeting is preferable to the mass meeting. Accordingly the program for both years has been built around a number of smaller groupings providing for variety of interest and definiteness of purpose.

The observance of Religious Education Week in 1930 was centered in a series of conferences which were in reality the intensive type of leadership training classes. Not much emphasis was placed upon the securing of credit but it was understood that those who desired to do so could arrange it through conference with the instructors who were duly accredited. Those who could attend but two or three evenings during the week were encouraged to do so. The problem-discussion method of teaching was largely used and the combined experience of members of each group was brought to bear upon the problems suggested in class.

Groups were provided as follows: (1) for ministers—led by five clergymen, each of whom had a unique contribution to make from experience in the educational work of the church. The presentations included the use of the graded church the extended session, the securing and training of volunteer leadership, the relationship of the minister to his educational program, and the problems of attendance at church and church school sessions; (2) for church school superintendents—led by the district secretary for the Congregational Educational Society, Dr. Charles L. Fisk; (3) for teachers of local training classes—a coaching conference led by Dr. S. P. Franklin, then of Baldwin-Wallace College; (4) for departmental superintendents and leaders of worship—led by Rev. Gaines M. Cook, educational director for the Disciples of Christ in Ohio; (5) for teachers and leaders of youth—led by Rev. Carey M. Young, state superintendent of young people's work; (6) for teachers and leaders of adults—led by Rev. Charles Darsie, superintendent of adult work for the United Christian Missionary Society; (7) for superintendents of missionary education and leaders in women's auxiliaries—led by Mrs. Eugene W. Pocock, widely-known Presbyterian leader.

The intensive nature of these conferences served to attract the serious-minded leaders of the city and resulted in fairly regular attendance throughout the week. Two hundred and thirty-three leaders and teachers were regularly enrolled and many others visited for one or more evenings.

In planning observance of Religious Education Week in 1931 the committee sought an entirely different line of attack, believing that variety would maintain interest better than repetition. The week's program largely supplanted the county convention of other years and the convention atmosphere was partially introduced again. The program for each evening of the week was planned with a specific type of leadership in mind and the whole climaxed with a series of conferences and a great public service of worship led by Professor H. Augustine Smith of Boston University. By arrangement with the Ohio Council of Religious Education it was possible to bring to Cleveland for the week the first interdenominational leadership coaching conference which met during the days of the week and brought with it such leadership as Rev. Harry C. Munro of the staff of the International Council of Religious Education, Dr. Nathaniel F. Forsyth, director of leadership training for the Methodist Episcopal Church, and Miss Ruth Shriver of the General Sunday School Board of the Church of the Brethren.

Monday evening was given over to the problems of administration. Following addresses on "Cooperation in Religious Education" by General Secretary Arthur T. Arnold of the Ohio Council of Religious Education, and "What's New in Religious Education?" by Dr. Henry Edward Tralle of New York City, separate discussion conferences were held for one hour on: (1) an educational

(Continued on page 44)

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Unifying the Field Forces

By HARRY C. MUNRO

NY program of Christian education actually comes to life only where Christian living is under way in the home, in the community, in the local church. The ram plans developed by our denominational and inter- minational agencies and leaders become effective only ney help local leaders to deal effectively with growing

he complexity of their task has always led Sunday ol workers to seek opportunity for sharing their prob- s with others. The early Sunday school "unions," the g history of Sunday school conventions, and the system district, county, and state associations bear witness to r sense of oneness in a common task regardless of lesiastical divisions.

n more recent years the essential and even central place an effective religious educational program in the local rch has been increasingly recognized by ecclesiastical ces as such. Hence the formation of denominational ncies to assist the churches of given denominations to re in developing more effective program materials and dance for the entire denominational constituency.

The home, the church, and the community need all the istance in their complex task which can be supplied m both from denominational and interdenominational rces. There is great need for multiplying and strength- ng the forces in the field which can supply this assist- ce. Certainly we cannot afford to see any of these forces akened or eliminated. Least of all can we afford fric- n, overlapping, and inefficiency as a result of the failure these field forces properly to correlate their aims and ivities. One of the most important current develop- nts in religious education is the progress being made in eral states in the merging of these forces for the devel- nent and administration of an effective and unified field gram.

When denominational agencies and interdenominational ncies of field service wholeheartedly accept each other allies in a common task and begin to build a unified gram on the assumption that both are indispensable any adequate field service in the present day the avail- e resources go much further. That is precisely what happening in many states. Several illustrations will w the different approaches being made.

In *Nebraska,* for example, it is the policy of the general retary of the state council to function primarily as a dium through which the denominational forces correlate tain of their activities and undertake some enterprises peratively. There is the finest working spirit in the up with no feeling of overlapping of functions and no fusion in the field.

Such a situation may be criticized on the ground that the ncil program lacks an identity and integrity of its own, t the free play of denominational motives may restrict possible service of the council in its total field, and t stronger denominations with employed field workers y dominate the situation to the detriment of the more ttered groups who are wholly dependent on the council field service. To which we would reply that, even so, the situation is better than one of conflict and competition in the field between denominational and interdenominational forces. Furthermore these factors seem not to have precluded in Nebraska a very effective council service to the whole constitutency.

In *Pennsylvania* we have our strongest state organization in terms of budget, program, and staff. The desirability of a unified approach to the whole field task on the part of both the Pennsylvania State Sabbath School Association and the denominational forces has long been recognized by both. The development of a unified approach through the Educational Commission of the Association and more recently through the unified staff is more fully described elsewhere in this issue. The significance of this recent development is described by one of the denominational field workers in the state in these words:

"In January, 1931, a new order came into existence—that of a united staff for religious education within the state. Instead of quenching the fires of the passion for interdenominational work, or of the passion for denominational service, the flames were united—so as to give more light and heat to the drive within the state upon spiritual illiteracy.

"Together, a camp for boys and girls has been projected for north eastern Pennsylvania in 1933. Together, a series of pastors' conferences upon religious education are being scheduled throughout the state. Together, a county situation with its local problems will be served. Together—not alone—is the slogan of the new—'*All United to Serve All*'—expressing the vision of the leaders. This ushers in a new day in both program and administration. It says to all interdenominational workers, any type of religious education work whether denominational or community is your responsibility, your joy, and your crown. It says in similar language to all in denominational positions, 'By their fruits'—not by their agencies—'shall ye know them' —leadership training—vacation church schools—decisions for Christ. We thought there was no solution for the dilemma of religious education, but Eureka, *we have found it!*"*

As recently as March 3 the "unified staff" plan was adopted in *Michigan* and now in monthly meetings the total field force in the state is facing the whole task.

In *Connecticut* the Council of Religious Education and the State Federation of Churches have united in calling a common general secretary, have merged their offices, and are developing many common program activities. The organizations are still distinct though the plan is to form a merged organization as soon as experience in merging activities gives adequate guidance toward more complete organic unity.

The denominational field workers in the state represent specialization in various age groups and functions and are exchanging service through the council. One interesting adjustment is the mutual agreement to eliminate competition or overlapping in summer conferences and schools. This is done by designating the senior age group as the

*Edward H. Brewster, "All United to Serve All," *Pennsylvania Herald.*

field for denominational summer conferences, and the intermediate, young people, and adult age groups as the field of interdenominational summer enterprises.

In *New York* a very happy articulation of work has been developed through the Educational Commission and the Advisory Sections of the state council. At the last meeting of the Executive Committee the financial situation seemed to make it necessary to dispense with the council children's work director after June 1st. The denominational field workers vigorously protested on the ground that they were entirely dependent upon her in their own work for children. The happy outcome was the underwriting of additional funds, largely from denominational sources to make possible the continuation of her work.

At the same meeting each denominational worker accepted a counseling responsibility for the interdenominational work in leadership training, vacation church schools, and weekday church schools in a group of counties. Thus he became a direct representative or staff member of the state council with respect to these activities. Certain other professional workers in the state have accepted similar area responsibilities so that a counseling service on behalf of the state council is made available to nearly all the county auxiliaries by professional workers who thus supplement the employed council staff. Such a combining of forces ought to mean much in the development of a strong field program throughout the state.

In *Illinois* a cooperative staff consisting of all the denominational field directors, the acting general secretary of the state council, and a consulting member of the International Council staff has been formed. Youth conference programs, convention programs, leadership training, and other types of field service are being planned and administered by this staff. Each staff member has accepted a counseling relationship to a few selected county councils with the purpose of experimenting in a more vital, indigenous, and thoroughly inter-church program and organization. Out of these experiments policies will be developed for reconstructing the whole field organization and program.

An illustration of the closer integration of forces in *West Virginia* is the way in which the convention this month is being set up. The forenoons are used by the denominational workers for conferences of their own forces. The afternoons and evenings are given to interdenominational sessions and conferences.

The most thorough-going experiment in integration of forces is in *New Jersey*. As "a new adventure in Christian cooperation" it is described as follows:

"Three denominations are now providing members for the new cooperative staff of the New Jersey Council of Religious Education.

"The Newark and New Jersey Annual Conferences of the Methodist Episcopal Church have employed a new director of religious education, Rev. Irwin G. Paulsen, who joins the State Council Staff as Director of Leadership Training and Adult Work.

"The New Jersey Baptist Convention contributes Rev. Otto F. Laegeler, its Superintendent of Religious Education, for part-time cooperative service as Director of Church School Administration and Weekday Religious Education.

"The Board of Christian Education of the Presbyterian Church, U. S. A., has appointed Miss Frances M. Hedden as its Director of Vacation Church Schools and Children's Work for the Synod of New Jersey and she will serve in the same capacity on the State Council Staff.

"Other denominations are being invited to come into this cooperative staff relationship in so far as their available personnel and financial resources permit.

"Henry Reed Bowen, who has served the state council since 1922 as Director of Young People's Work, and who in 1929 became also its general secretary, continues in those positions.

"More service to local churches is made possible by the new cooperative staff plan. Sunday visitations, followed by consultations with the teaching staffs will be available to churches requesting such services from their denominational representatives on the staff. In addition, these staff members will cooperate in training county and district council leaders to render a similar service to churches of their own and other denominations, thus multiplying themselves many times. Each church will also benefit from the growing number of community training schools and conferences conducted more effectively in all parts of the state by the local auxiliaries of the state council with the assistance of this larger staff."

The salaries of the three workers serving jointly their denomination and the council are paid entirely from denominational sources. In the cases of Miss Hedden and Mr. Paulsen, office and secretarial service as well as travel are supplied entirely by the council budget. Mr. Laegeler's council work is also done from an office in the council headquarters supported by council funds.

The real genius of the New Jersey plan is in the rendering of a larger and more efficient service to the field. The funds making this service possible must still come from those served. It will take a little time for the increased service to develop as a natural outcome of the relatively smaller increase in cost involved. In the meantime the generous and continued support of men like Mr. Russell Colgate, Chairman of the Board of Trustees, who has been from the beginning a highly important factor in working out the New Jersey plan, is helping to make the experiment possible. The commitment of denominational funds to this experiment in an exceptionally trying period financially is also to be heartily commended.

In this very definite trend toward the unifying of forces in the field, there is no principle involved which was not implicit in the plans by which the International Council was formed in 1922. The most remarkable achievement of the first decade of the Council has been in the thorough integration of national Christian forces through the curriculum and program building processes. Such a sharing of viewpoints, basic objectives, and principles resulting in standards, leadership training programs, and promotional emphases which are shared by the great majority of the cooperating forces was probably a necessary prerequisite to a well unified field program. Possibly the outstanding achievement of the second decade, in addition to continuing the curriculum development, will be a statesmanlike and well integrated field program. For the Protestant forces to parallel our great public educational system with an equally comprehensive and efficient church school system reaching the spiritually untaught in every community, is a mighty challenge to those forces who unite through the International Council in facing their total task.

Educational Possibilities Of the Convention System

By T. A. Tripp*

CONVENTIONS for Sunday school workers have had a rather phenomenal place in the religious educational movement during the past three quarters of entury. Eighty-six years ago, April 20, 1846, Mr. ohen Paxson, who later became a missionary of the erican Sunday School Union, called what is said to e been "the first County Sunday School Convention." was held at Winchester, Scott County, Illinois. Acding to Mr. Paxson, the convention was called to enable day school teachers and officers to "swap ideas" about ir work. At that time such a eting was a hazardous undertak- because of the denominational judices which existed and since interest in the educational rk of the church was far less n it is today.

"The Convention"—somewhere—has been the starting point for more people's life-long interest in Sunday school work than the records will ever show. In this article Mr. Tripp tells something of what the convention has done in the Sunday school movement and outlines ways by which its program can become more effective.

Only recently the Scott County ncil of Religious Education d a memorial service at its anl convention commemorating work of Mr. Paxson and recizing the fact that its organizan was an out-growth of his work. All over the country ventions became established events in communities, nties, states and provinces, and out of them grew the ulse to form Sunday school associations which have, erally, become the present-day councils of religious cation.

Similarly, the International Sunday School Association s the out-growth of the national conventions held dur- the forty-year period preceding 1872. The World sociation was organized at the fifth triennial World's nvention at Rome. Before their formal organization se groups were managed, more or less loosely, by the ventions.

Today conventions are continued in most areas. eir extent is evident when attention is called to the fact t in one state alone there are held annually more than thousand inter-denominational conventions. In adon, a number of denominations hold many gatherings ich are classed as conventions.

The convention has enlarged in scope. While many l remain "Sunday school conventions," an increasing mber now include in their programs consideration of ation church schools, leadership training, weekday gious education and specialized conferences, as well as Sunday church school.

n type, conventions have been, and are, varied. Those he smaller units have often majored on "inspirational" tures consisting mainly in speeches. During recent rs the tendency has been to devote more time to conences for consideration of the practical problems of se in attendance. From the outset, state and larger a gatherings usually have been splendid examples of mpts to meet the needs of their constituencies.

Extreme types may exist in units side by side. In a certain county eight persons were on the convention program. Each was given a topic and some thirty minutes time. Special music was provided between the addresses. Each speaker, in turn, emphasized the importance of his topic and told *why* persons should go home and carry out that particular phase of the work. Every address was a splendid, inspirational presentation, but in each case the chairman's bell rang before the assembly was told *how* to accomplish the proposals made.

At the close of the day a superintendent of the junior department of a local church, a lady who is, also, the county children's division director, asked, "What are we to do when we get home? How shall we proceed? I hear inspirational sermons every Sunday. I had hoped to get some practical help at this convention for my children's group."

The other extreme may be illustrated by the case of a county which planned a convention to be based on the problems of the church schools in its constituency. The program committee sent out, about four months in advance, a questionnaire designed to get information regarding materials, buildings, equipment, and leadership available to its church schools. It also asked that specific problems be listed. The information was compiled and classified under five headings. Leaders were provided to conduct conferences in each of these fields.

The leaders met at the church at 8:00 o'clock on the morning of the meeting to make a brief study of the procedure to be followed with their respective groups. At 9:30 the convention was called to order. After one hymn had been sung and a prayer offered, the scope of the proposed groups was briefly described in order that those present could intelligently choose their respective sections for the day's work. In the groups the discussions continued throughout the morning and until the middle of the afternoon when all were called into a general assembly which included a worship period and a business session.

The afternoon was closed with a presentation of outstanding convictions of each group and some suggestions for future work in the local schools and communities from which the members came. The night session included addresses and music. After the meeting a pastor said, "The county organization has redeemed itself today. We are taking something home." This county will hold a similar convention again this year.

What do these conventions accomplish? It has been suggested frequently by those in charge that the convention exists not for its own sake nor for the sake of the organization which promotes it. Neither does it exist primarily for the personal edification of its members. The real purpose of a convention is to serve those whom

*eneral Secretary, Illinois Council of Religious Education, Springfield.

its members represent, namely, the local churches and church schools. If a convention does not result in improved work in the local church it has probably not reached its most worthwhile purpose. Of course, those who attend will receive personal inspiration and enjoyment, and evidently the sponsoring organization will be strengthened; but its main purpose, nevertheless, is to encourage more effective Christian teaching in the local church.

The following objectives have been listed by one group as a basis of its convention program for the coming year: (a) To improve leadership by giving guidance and inspiration to church school workers. (b) To increase the educational consciousness of workers by giving information that will help them to understand the most recent developments in religious education. (c) To check up on achievements of the past year through reports of work done by the organization and individual churches. (d) To assemble workers to build together a total program for the next year. (e) To renew and strengthen the cooperative organization. (f) To promote inter-church, inter-community and inter-denominational cooperation and good-will. (g) To provide opportunity for fellowship between individual leaders and an exchange of ideas.

What help may persons attending a convention expect to receive? Assuming that the program is planned in accordance with aims such as those suggested above, they may justifiably hope for some of the following:

1. *A better conception of educational ideals.* Usually, speakers and leaders on the program are persons who are familiar with the latest developments in Christian education. New theories and plans are heard with interest by all leaders who want to grow. Ideas which seem queerly radical and different today may prove accepted and helpful bases of teaching practice tomorrow. A small town church near a large city was very much interested in "developing experimental religion through evangelism and would have nothing to do with religious education" as expressed in a letter from a member. A new minister on the field persuaded a group of his teachers to attend a convention in the city. When they heard a religious educator pleading for experience-centered activities and urging the importance of "teaching for Christian living," they saw that church schools, as well as revivals, might contribute to the purpose which they sought to accomplish. Thereafter the church took a renewed interest in its teaching work.

2. *Inspiration morale.* Sometimes a worker may feel that since his own department or school is small or backward the whole Kingdom is losing out. Mr. Terry was like that. As superintendent of the young people's division of his school he had seen it dwindle season after season. As a final effort he took two teachers and five young people to a state convention. A rousing young people's banquet program, the first of its kind any of the delegation had ever attended, and the addresses of a field worker who told of some fine things youth is doing throughout the land, proved to be the tonic needed. Life was renewed in Mr. Terry's department. Some time later he was heard to say to his pastor, "When will there be another such convention? We must enlist a group to go again."

3. *Fellowship.* A field worker who was retiring stated that his greatest regret was the necessity of breaking off contact with "the best people in the world." Many helpful friendships are formed and renewed in the purposeful atmosphere of conventions. Opportunity to meet persons bigger than oneself may be available in such meetings. Sharing in worship, committee work and discussions with persons of like purposes is an enriching experience usually afforded by a convention.

4. *Leadership Training.* While any feature in a convention program may contribute to leadership improvement, the divisional conferences are probably most likely to be of real and lasting helpfulness. In attending a convention many persons overlook this fact. Others take them most seriously. Delegations numbering several from one school, often agree to divide up among the several conferences so that, as a group, they may carry home the greatest possible help.

How many advanced leaders have attributed their rise to help received at some convention, often to a particular feature? How many churches and communities get started in further training work as a result of a convention? The village of Stronghurst entertained the county convention last year and therefore had a large attendance from its four churches in the meeting. So many unsolved problems were uncovered that they have been meeting one Sunday afternoon each month all this year for deeper study. As a further step they plan to hold their first community training school next fall!

To get the most out of a convention one should overlook nothing which may carry helpful suggestions. Book stalls, demonstrations and exhibits are valuable resources. The very hymn-book in the hands of the delegate, and the arrangement and equipment of the convention church may hold messages as great as any speaker.

And, finally, to repeat, the good delegate will remember that a convention is measured by what happens after it is over and the members have returned to work in their own churches.

New Council Manual Ready

THE first product of the Committee on Field Program of the International Council is the new sixty-four page *Manual for County and Local Councils of Religious Education.* This *Manual* was prepared jointly by denominational executives and field workers, state council staff members, and members of the International Council staff. It represents a viewpoint satisfactory to all and somewhat different from that usually embodied in materials for local council guidance.

The *Manual* abounds in illustrations of what councils are doing and have done. It gives a variety of suggestions rather than a "handed down" plan or organization and program. The price is 25 cents, cash with order.

1932 Year Book

THE 1932 *Year Book* of the International Council of Religious Education is just off the press. It contains a complete list of the officers and committees of the Council and the Educational Commission; the reports submitted at the 1932 annual meeting; the minutes of the annual meeting; a directory of the cooperating denominations, state and local councils, and allied organizations; and other valuable material. Price $1.00. Order from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

nsylvania undertakes

Some Experiments in Cooperation

in a pioneering spirit

By C. A. Hauser*

T SEEMS that the hour has struck for actual inter- denominational cooperation in field promotion. The first decade of the International Council of Religious cation was characterized by creative action in the field curriculum. As far as field promotion is concerned, same decade was marked by careful study and learn- how to cooperate in field promotion from the ex- ience of the denominations in cooperative curriculum lding. Gradually obstacle after obstacle has been re- ved and the hope lies ahead that interdenominational peration in field promotion is not only practicable but extremely necessary.

n fact actual experiments in such field promotion in literal sense of the word are now under way, having n inaugurated during the past year by the Department Field Administration of the International Council of igious Education under the direction of Mr. Harry C. nro. Of special significance is the work going on in v Jersey and Illinois. It is not the purpose of this er to report on these experiments but rather to tell of ther type of interdenominational work which, although initiated by the International Council of Religious ıcation, but by a state, a county, and a city organiza- , is dependent in the main on the inspiration and prac- l help furnished by the Council.

Two of these experiments were initiated by the Penn- vania State Sabbath School Association. The one has do with the reorganization of the State Association f. The other grew out of the activities of this new f and has to do with the reorganization of a county as- iation. The third experiment has to do with the re- anization of the former Philadelphia Sunday School ociation into the Philadelphia Sunday School Council Christian Education. The story of the initial stage of e three experiments is as follows.

The Organization of the State Unified Staff

On September 11, 1923, only a little more than one year r the organization of the International Council of igious Education, the Board of Directors of the Penn- vania State Sabbath School Association called together resentatives of the various denominational boards to t with members of the State Association staff in order seek closer cooperation with all denominational ncies in Pennsylvania." This conference placed itself record as follows: "An essential factor in realizing aim we believe to be an Education Committee com- ed of representatives of the State Sabbath School As- ation and the several cooperating denominations. *l committee to have general supervision of the policy program of Christian education.*" The Pennsylvania e Sabbath School Association Convention (October to 12, 1923) upon recommendation of the Board of Directors of the State Association authorized the appointment and "officially put into the hands of the Education Committee the authority of initiating and supervising the educational program of the State Association."

On December 27, 1923, the Education Committee held its first meeting and drew up plans of organization and blocked out its task. From that time on until January 16, 1931, a period covering eight years, the Education Committee has held regular annual meetings. The interest in the given task steadily increased. The desire for more concrete ways for cooperating has grown. A special Sub-Committee on Closer Cooperation appointed by the Education Committee after several years of work on this problem, submitted a report on January 16, 1931, which was adopted unanimously. Probably the item in the report that stands out more prominently than any other recommendation, is the overture to the Board of Directors that they approve the appointment of a unified staff consisting of the Pennsylvania State Association educational staff and the denominational educators responsible for state-wide field promotion and administration in Pennsylvania. The overture was approved by the Board of Directors and the first meeting of the unified staff was held on April 7, 1931.

At this meeting steps were taken looking toward informing the respective denominations officially represented, of the action regarding the unified educational staff and its significance for interdenominational field promotion in Pennsylvania in the future. A communication has been sent to all of the denominational agencies giving a full report of the history leading up to the organization of the unified staff and calling attention to the fact that the Pennsylvania State Sabbath School Association is now the accredited agency for cooperative work in religious education in the state of Pennsylvania. The denominations are asked to call this fact to the attention of their churches and to solicit their cooperation and support to the fullest possible extent.

Among important enterprises inaugurated to date by the unified staff are the following:

One- and two-day convention or conference programs have been worked out cooperatively. The field dates of the state staff and denominational educators have been put side by side and mutual cooperation pledged. A systematically planned series of pastors' conferences on religious education is under way. An experiment in rural work, inaugurated by one denomination upon invitation of the latter, has been enlarged to interdenominational proportions. In case of interdenominational difficulties in leadership training in any given community, it is agreed that the State Association Director of Leadership Training be authorized to arbitrate the case. Another major experiment under way is the reorganization of a county association in the light of the implications of the

cretary of the Department of Home and Church, Board of Christian tion, Reformed Church in the U. S., Philadelphia, Pennsylvania.

new unified staff. This enterprise constitutes the second experiment concerning which we desire to give a fuller account.

A County Association Reaches Out To Its Schools With Help

The purpose of the unified state staff naturally has as its logical goal unified promotion in the local community. Eventually each county and district association must unify its plans of work. The quickest way to reach that goal is to be able to point to a county and say, "they are doing it." "This is what we mean" by interdenominational cooperation.

A committee was appointed at the last meeting of the unified staff on February 1st, consisting of a representative of the State Association education staff and a denominational board representative with instructions to approach the officers of the Snyder County Sunday School Association with the view of reorganization on the basis of the unified staff of the State Association. One of the denominations had already asked its Board of Christian Education regarding the problem of interdenominational cooperation in relation to an intensive denominational program which included the churches of that denomination located in Snyder County.

Snyder County is located west of the Susquehanna River. Selinsgrove, the seat of Susquehanna University, is the largest town in this area. Practically all of the churches are rural. They belong in the main to the smaller denominations which depend largely upon the state and county associations for help in their church school work. The chairman of the County Association is the county superintendent of public schools, and the superintendent of leadership training is the dean of Susquehanna University. This county therefore presents a favorable opportunity for such an experiment.

At this writing only the preliminary steps have been taken in this experiment but judging from the contacts which have been made with the denominational men and the County Association officers the way seems open for hearty cooperation in carrying out the purposes of the experiment.

The approach to the county officers was made by the State Association representative at a meeting of the county officers in the pursuance of their usual duties. This body enthusiastically voted to extend an invitation to membership in the official body of the Association to officially appointed representatives of the various denominations in the area. Furthermore each denomination has appointed its representative and a meeting was held on March 15 to face the entire issue involved.

The committee representing the unified staff will suggest as a basis for discussion a program intended to stimulate initiative in the local schools and to furnish such assistance as may be possible to aid the local schools in steadily improving their work. The plan also presupposes strengthening the leadership training program and inaugurating a type of convention and conference which will provide for increased sharing in experience and helping local schools with their task. The emphasis will be placed upon goals which are attainable in the light of the educational facilities at the disposal of the group. The conviction grows that if the great purposes of modern religious education are to be realized it will be necessary to depend on a volunteer leadership assisted in a definite practical way by such professional leadership as may l available in the community.

A City Tries Cooperative Effort

Philadelphia began to set on foot plans for the reo ganization of the Philadelphia Sunday School Associatio immediately following the merger at Kansas City. Th first step in this direction was the authorization to er large the scope of its Committee on Education to includ denominationally chosen representatives, and the add tion of the special age-group and other committees. Ste by step this committee took over, as this was found feas ble, the functions embodied in the plan of merger of th International Council of Religious Education.

The Executive Committee of the city association mean while appointed a committee on revision of its constitu tion. The Education Committee feeling that it could no speak with authority until its work was backed by de nominational representatives officially elected to the city association, advised the Executive Committee of this han dicap to their work. Accordingly on January 25, 192 the Executive Committee authorized the appointment of sub-committee of its body to meet with a similar sub committee of the Education Committee to bring in a plan of reorganization of the city association to meet the needs of the situation.

On June 16, 1930, the plan of reorganization was finally adopted by the Philadelphia Sunday School Convention The initial steps in organizing the Philadelphia Sunday School Council of Christian Education were taken or November 14, 1930. The complete organization was effected on February 20, 1931. A Finance Committee and a Committee on Executive Secretary have been appointed An ad-interim Steering Committee has been appointed with one of its members serving as Acting Executive Secretary. In the meanwhile the various age-group and other special committees have been carrying on their work with difficulty, but with fine loyalty as the recent observance of Philadelphia's Religious Education Week, and constructive follow-up plans for the future indicate. The arrival of the Executive Secretary in the near future means the real beginning of this city experiment in interdenominational cooperative effort. Intensive regional experimentation is contemplated as a means of demonstrating the new order of the day for promoting religious education cooperatively.

Since actual official interdenominational cooperation is just beginning, this report is rather a record of beginnings of experiments of this nature having great promise of aid for local schools. The purposes of the experiments have been clearly defined, the apparatus has been provided and set in operation, and the experimenters are busily at work. Now for the experiments themselves. Twelve months hence, some interesting results should be forthcoming, which may point the way for general practice covering wider areas.

Death of M. A. Honline

The many friends of Mr. M. A. Honline of Pasadena, California, were shocked to learn of his sudden death on March 14. He is reported to have been in apparently good health. On Sunday, March 13, he was teaching a large Men's Bible Class in Los Angeles when he was suddenly stricken, lost consciousness, and passed away the next day.

The Christian Youth Movement

By Roy A. Burkhart

RITICS say that what is called a youth movement is nothing more than the work of alert, minds; that all this talk against industrial autocracy, class, and ent social practices, and so on riginally started by adults, and a few young people fall in line that the mass of young people did have a creative idea.

ese cynics about the youth move- go even further. They say that all this modern declaration about lom and self-expression on the of young people we still live in rld in which adults do the big gs. They remind us that Lind- h is the only modern young man has done a distinctly creative g. All other great contributions been made by adults.

ne may well question whether such ements represent the whole truth. is an adult world, and young ple have little opportunity to ex- s themselves. By the time they me adults, their creative powers are in a great meas- thwarted. Despite all this, and despite the fact that e are many young people who are carrying on quests are woefully unchristian, yet there is a powerful and reaching Christian youth movement in this country.

The Size of the Movement

is thrilling to discover the magnitude of the Christian h movement including, as it does, all the enterprises youth which head up in the Christian church. In accompanying table there may be seen a picture of enrolment of young people in the Protestant church ols of North America. The figures for the United es are based upon the reports from the United States eau of Census compiled in 1926. The Canadian fig- were taken from the minutes of the Religious Edu- n Council of Canada for 1928, including statistics the year 1927-28. The percentage of distribution in three age groups of the young people's division was red by getting the enrolment in each department on ven Sunday from over three hundred churches dis- uted among the different states and provinces. These 4,253 young people are under the leadership of 394 church school teachers.

rom figures concerning the membership in young ple's societies it is possible to estimate that there are roximately four million young people enrolled in e organizations. Thus, allowing for duplications in ch school and young people's society enrolments, it fe to say that there are ten million youth in churches esented in the International Council, which includes forty-one Protestant denominations in the United States and Canada.

This youth movement extends also into many enterprises outside of the local church. For example, the summer camp and conference program of the church is a gigantic enterprise. Last summer at least 100,000 young people spent from five days to two weeks in an ideal setting such as a camp or a college campus affords. Much of the promotional work for these conferences and camps is done by young people themselves. There is a vitality to this phase of the Christian youth movement which makes its appeal to thousands. The influence upon a local church which results from sending some delegate to one of these camps or conferences in unmistakably invaluable.

The program of interdenominational work harnesses the imagination and interest of hundreds of thousands of young people. One of the main elements in this program is the week-end conference. The one- to three-day youth conference has come to be a powerful educational opportunity for the church. In most cases young people share in promotion, program building, and leadership of the conferences.

In county and city councils of religious education in 1930, more than 1200 youth conferences were reported. According to reports made by state youth directors, 14,760 local churches were reached by these conferences. Twenty-one states had state-wide youth conferences. There are a number of inter-church youth organizations with youth officers and under youth management. According to present records, there are 356 county youth councils, and 706 district and city councils in the United States. To sit in on one of these organizational meetings, and see the executive ability of young people at work, and their power for program planning, gives one a new faith in the future. These figures do not include facts concerning Y. M. C. A. and Y. W. C. A. groups, Christian Endeavor unions, and inter-church organizations within denominations. In Canada, a system of youth programs for boys and girls and for young people enlists the creative energies of youth on a very large scale.

This then is something of the size of the Christian youth movement. Some of the factors affecting its future are: How much freedom will we give these young people? How much of the right kind of guidance? To what extent will we be able to enlist the youth of America in great common tasks? We need a sense of solidarity; a sense of oneness; a sense of getting results. Those of us who represent the adult generation dare not be too jealous of traditions and customs. We must help youth bring its best mind to work upon the living present where the

e picture appearing in this article is that of "Inspiration" by Ingels and is by courtesy of The Art Institute of Chicago.

past and the future meet in the process of reconstruction.

Youth groups engage in many kinds of activities in the local church and community. They embark on many enterprises which, to them, have tremendous significance. We cannot describe these enterprises in detail, but there are several nation-wide emphases which should be given at least brief consideration.

Nation-Wide Quests of Youth

During last fall and winter there has been a nation-wide consideration of the liquor question by thousands of young people. This emphasis had its origin in the thinking and planning of a representative group of young people in the Christian Youth Council of North America at its meeting in Toronto in June, 1930. In this Council practically all of the Christian youth agencies of North America were represented. The carrying of this particular emphasis was, however, limited largely to the United States.

Church School Enrolment of Young People in Denominations Represented in the International Council

Age Group	*United States*	*Canada*	*Total*	*Per Cent of Total*
Intermediate (12-14 years)	3,695,746	125,404	3,821,150	43.5
Senior (15-17 years)	2,846,149	96,576	2,942,725	33.5
Young People* (18-23 years)	1,954,072	66,306	2,020,378	23.0
Total (12-23 years)	8,495,967	288,286	8,784,253	100.0

It was amazing to see how quickly this study got under way and how far-reaching it became in its influence. From the beginning the promotional committee emphasized the fact-finding method. When young people discovered that they had the opportunity to investigate all the facts in the question and then make up their own minds in light of those facts, the interest began to mount. Plans were launched in April, 1931, and by December more than a quarter of a million young people had been through an experience of creative thinking on the liquor problem. There were 93 regional conferences attended by at least one national youth leader; there were 384 meetings put on by denominational field men; and at the present time at least 1500 county and city youth conferences have given consideration to the liquor problem.

Articles on the liquor question appeared in papers for young people. Much reading on the question was initiated. Innumerable local church meetings were put on to consider the local setting of this great social issue.

For this coming fall and winter, plans are under way for a continent-wide consideration of the economic question. This, too, was launched by the Christian Youth Council of North America in its 1930 meeting. Nothing could be more timely than this emphasis. All is not well with our economic order. Too many people are left with nothing, not even the chance to work, while a few well-favored folk have a superabundance.

The committee in charge is not going out to promote any system of social control. Young people will have the opportunity to face all the issues involved in the prese chaotic economic order, to evaluate the different econom methods, and then to decide on the method which see to them most promising as a guarantee to social just and liberty.

Such continent-wide emphases as the two just discusse are certain to make young people aware of the gre unfinished tasks of the church and enlist them in co certed action for social redemption.

Your Church and This Movement

"What can I do about it all?" you may ask. You c set yourself to the task of putting the young people work of your church on a creative basis so that yo young people may achieve world vision; skill in leade ship; experience in problem solving; and technics group management. Thus you can start a genuine mov ment in your own church.

Help your young people link their program up with th youth programs of other churches in your communit Thus a deeply rooted community youth movement ma emerge. Then if your community can be tied up wit state and national youth enterprises, your own youn people will become a part of a great Christian youth mov ment which may be able to Christianize the world. sounds ambitious, but after all, that is the spirit of youth

Child Health Day, 1932

MAY Day, 1932, has been set aside as National Chil Health Day. Mr. Walter S. Gifford, Director o the President's Organization on Unemployment Relief has said: "Public machinery directed to the protectio of childhood, such as public health, welfare agencies educational systems, should be the last to be affected b measures of economy."

It is hoped that the observance of this day this year wil be a renewed emphasis upon the most adequate provision for meeting the complete needs of children. Detailed sug gestions for its program in connection with this obser ance can be secured from the American Child Health As sociation, 450 Seventh Avenue, New York City.

David C. Cook, Jr., Passes Away

DAVID C. COOK, JR., President and Manager of th David C. Cook Publishing Company at Elgin, Illi nois, passed away on March 16, 1932. Mr. Cook had bee in delicate health for several years, and, on advice of hi physicians, had spent his winters in Arizona or Southern California. He had so far regained his health, however that he was at home during the past winter, but ha planned to spend February and March with his mothe and family on a cruise of the Mediterranean. Their plan were suddenly changed on account of a bank failure Mr. Cook caught a severe cold which developed int pneumonia, causing his death.

David C. Cook, Sr., built up a very extensive busines in the publication of Sunday school helps and supplies and at his death in July, 1927, his son, David C., Jr., took charge of the business and has managed it since. Hi death was a great shock to a wide circle of friends. He leaves a wife and three children, his mother, Mrs. Mar guerite Cook, and one brother, George.

*The decrease in the enrolment of this age group is largely due to the fact that many young people are teachers and officers in other departments of the church school, and were not included in this report.

The illustrations used in this article deal with weekday church schools, but the laws of life dealt with come close home to every teacher and officer of the Sunday school.

laying Fair with a Child's Background

By F. W. STEWART*

ISS MURRAY," says nine-year-old Dudley, "was it a real apple they ate in the Garden of Eden? But it doesn't make any difference, 'cause I don't ve any of those stories of Adam and Eve and the rest ay." Miss Murray, who teaches in a weekday church ol, is challenged to interpret these Old Testament tales so that Dudley may comprehend.

even-year-old Eva questions the ethics of Elijah's ghter of the four hundred priests of Baal. How shall xplain to Eva? Again one child seems skeptical con- ng miracles, another has a "klan" attitude on race ions, while a third stoutly maintains the money ve as the highest incentive of life.

we had a child at a time to deal with, or only the as a whole to consider, these and similar problems ld still be challenging enough. But our pupils are not ted individuals. They have attachments and loyalties me and church that may not lightly be ignored. These ent a background of varied points of view, all the from a conservative right wing to a liberal left. Be- our children lie both religious ignorance and intelli- e, blind intolerance and reasoned conviction, with a s of race feeling and current, unrationalized morality. ur problem then, as teachers in the weekday church ol is this: What obligation have we to the homes have nurtured these children and the churches that have made our school possible? What do we owe e pupils, independently of their homes and churches? ll we teach what home and church want taught, or l we determine our curriculum according to our own victions? Shall we answer the children's queries our- es? Or shall we avoid such issues by passing them to home or church? Shall we seek answers before whole class or attempt to do this privately?

f course the questions here raised cannot be met with answer. Circumstances vary so from situation to situ- n. The teacher must be wise, alert, and versatile. It ld be weakness constantly to dodge hard issues, but he other hand, if we give them opportunity, we may t fairly well on the children to raise their own blems as fast as they are ready for them. If, then, matter be of interest and profit to the whole class, it well be threshed out at once to see what is implied in problem. Some questions, however, will be of such an vidual nature, revealing peculiarities of background, we shall do well to deal with them with the child e, or even at times to refer them back to parent or or for answer.

he situation of the teacher in the weekday church ol is not easy. She has large classes and many of n. She lacks opportunity for more than a few indi- al contacts outside; she may know only a small num- of the scores of homes represented by her pupils; she ls with a mixed group as to background, in intelligence, prejudices, traditions, and nationality. Yet for her certain principles may be laid down, some general, some pertaining to the homes and churches, and some related to the children themselves.

First, then, we must be honest with ourselves, for only so may we continue in our work; and with our pupils lest we lose their confidence, and, by giving them much that must later be undone, leave a permanent injury in their souls. Far better that we humble ourselves and learn sometimes to say, "I don't know."

Second we must be tactful, but candid in presenting to our pupils what we have come to value most in religion and ethics, even though it may sometimes differ with their previous understanding. Tact should be positive and strong, never negative and weak. But we shall show no slightest trace of scorn, or ridicule, or impatience. We shall not be abrupt and radical, taking delight in tearing down, as some seem to do. Instead we shall help our children make any needed transitions in thought and outlook with as little distress as possible.

In the third place we shall be sympathetic and appreciative. Whence came these home views? What is the cherished tradition out of the particular past? Who was that family hero that stoutly maintained these views, so that departure from them would be disloyal? The most profound life transformations have often been associated also with the most conservative theology, and where this is the case, the one seems to give validity to the other, and makes its retention seem of vital religious consequence. So if we can learn to put ourselves in the home position, more often than not we shall find values here also which we have overlooked.

A fourth principle will be that we avoid dogmatism. A dogmatic teacher of religion is today quite out of place. Let us remember, however, that dogmatism applies only to opinions and interpertations, never to facts. We believe our opinions and these are open to review, but we know our facts and these are no longer seriously to be questioned.

A final general principle will be that we must commend our teaching by our lives. This is implicit in the very nature of our calling and is too obvious to need much discussion.

Turning more specificially to the question previously raised concerning the homes and churches from which our children have come, we may add these principles.

First we should display no superior, condescending, or "holier-than-thou" attitude. Our privileges of study, reading, experience, and association with leaders of thought in our field of work should have put us at an advantage. We should be in some degree experts. That is why we have been engaged. Yet to make a display of our advantages will be disgusting to the superior homes, while it will soon lose us our influence with less privileged homes. The greatest teacher "humbled himself."

ofessor of Christian Education, Denison University, Granville, Ohio.

Instead we should offer, so far as we may, friendly co-operation and leadership. Mrs. Jones is having a hard time overcoming her boy's dishonesty. She is making a conscientious effort, but her psychological approach is entirely at fault. She needs our help. Maybe she would welcome a constructive suggestion, if it be tactfully offered. The mission school around the corner has no trained teachers. Time spent in conferences, sharing our privileges with the teachers they do have, will raise the quality of our common output in human life.

Again we shall not forget the solidarity that binds the child to these social groups and shall have respect to their prior claims upon him. It is a serious thing to disrupt, even in a small way, the unity of a home, or to inject into a church a divisive spirit, if these institutions are taking their responsibilities earnestly. The pupil must learn to question and decide, it is true, but this must be done without creating a derogatory or fault-finding attitude toward those to whom he owes so much.

Instead we shall at all times foster an intelligent loyalty to these groups, an attitude of appreciation and devotion, even when it may become necessary to differ with them. The home and the church will continue with the child when we are through, so that even where a properly emerging and independent selfhood is in order and blind obedience is no longer desirable, there will be need of patience, respect, and cooperative goodwill.

It may even be possible and desirable to help educate the home through the child. Many parents testify to the quickening influence to better and more intelligent Christian life and practice, coming from weekday church schools through the children's frank and enthusiastic response to our efforts. Grace at meals, family worship, a more reverent attitude, regularity of church attendance, better control of tongue, and a more kindly attitude toward others are some of the splendid home by-products of our work.

But what do we owe to the child himself? First of all to respect his personality and not to crush it under the weight of our own. Many times his behavior will be crude, thoughtless, trying; his opinions may be half-baked and impulsive; his judgments unsound. How easy to impose our superior intelligence and understanding upon him! How possible to bend his will to our own! How tempting to suppress him and to produce a nicely regimented group of mannikins that merely echo what we say! But God intended these children to be persons, not washed-out copies of ourselves. Who are we anyway to be thus duplicated? Sublime patience must be ours, if we are to keep ourselves in the background.

Ours on the other hand, is the responsibility to make available to our pupils the riches of human experience in the field of the spirit, according to their comprehension. We are custodians of this heritage and must be prepared to "bring out of our treasure things new and old." Every child is entitled to this birthright. He must not climb the weary heights alone and unaided. We must be guides, friends, companions. For this there will be constantly needed training, study, experience, growth—labor, hard labor. God, Christ, the Church, the Bible, the moral law, the heroes of the faith, the experiences of the race in their struggle upward—these are to become the foundation on which will be reared the temple of the child's own religious life.

But we must not be content to give our pupils merely the religion of the past. There is a great need that we help each one to formulate his own philosophy of life. Tommy is already a fatalist, Mary a materialist, and Jenny an idealist. How shall we help them to a Christian and adequate view of life? For this no instruction can compare with the contagion of the radiant Christian personality of the teacher herself. We may smile indulgently at the Sunday school of a former day that was short on pedagogy and long on "personal influence," but there is no substitute for a healthy, winsome, dynamic, and effective personality in the teacher.

In the fourth place, since personality is never static there is need that somehow we release within the child the springs of action, that we warm within him the best emotion, that we quicken within him the most worthy motives, that we rouse him to creative living. When we see some of our pupils pressing eagerly forward, while others lag listlessly behind, we are convinced that the moral and spiritual capacity, like other native capacities, is resident within us in quite varying degrees. But hard as it may be, we must fan the divine spark in each one, however dully it may seem to glow.

Our supreme obligation will be to establish a wholesome, happy, personal God-child relationship. This does not mean that we are preparing the child for some future adult life, nor does it mean the futile attempt to lead the child now into a grown-up's religious experience. It means that for every child that comes under our instruction there is possible a relationship to God now, in terms of his own knowledge and experience and needs. How we shall do this it is not our purpose here to discuss. That will vary as our children's backgrounds vary. But for every child, even the most unpromising, there is a way. We must help him find it.

Men and Religion

Mr. J. L. Kraft, Treasurer of the International Council, is General Superintendent of the North Shore Baptist Sunday School, and has held this position for over twenty years. Mr. Kraft is interested in the development of all departments of the church school, but feels particularly that men need the church school and that the church school needs men. Under his leadership, and with the hearty cooperation of a splendid group of able business men, a remarkable men's Bible class has been developed and maintained.

The Business Men's Bible Class, as this group is called, has made decided progress through the past few months. The average attendance of men in this class during the months of February and March was slightly over 550, and for the last three Sundays of March, culminating on Easter Sunday, the average attendance was 875. The class is taught by the pastor, Rev. Herbert Whiting Virgin.

As might be expected, the influence of this class is felt in all the other departments of the Sunday school and church. It is not so hard to get boys to attend the Sunday school when their fathers attend. What has been accomplished in this church is worthy of study and emulation by other church schools.

s the Church School Doing Its Share in Character Education?

The Answer in One Community

By ERNEST H. CHAPELLE*

N SETTING up a program of character education it is wise for the public school administrator to determine the degree to which the other character forming ncies in the community are serving the children enled in his school. For this purpose the writer made a rvey of the church school attendance of the children in school during the closing weeks of the school year 30-1931. Included in the survey were 799 children nging in ages from nine to twenty and enrolled in grades ır to twelve, inclusive.

The school in which the survey was made is located in a unty seat town of central Michigan of approximately e thousand population. There are very few families in city whose children are not American born. The aracter of the population is similar to that found in the erage small city which does not come under the imdiate influence of a large urban center. The religious e of the people is served by the usual number of active d organized religious denominations. The children ported attendance at eleven different denominational urch schools—Baptist, Bethel Temple, Christian Scien-, Congregational, Gospel Tabernacle, Methodist Episco-l, Nazarene, Roman Catholic, Salvation Army, Seventh-y Adventist, and United Brethren. In addition, atdance at eleven rural church schools was reported by children in the high school who lived outside of the y.

The children in the public schools of the city are enuraged to attend church school by their public school chers both by precept and example. The superintennt of schools is the superintendent of one of the church hools and the high school principal teaches one of the rgest boys' classes in another. Many of the other public hool teachers are heads of departments or are actively gaged in some other form of church school work. The rriculum of the high school includes an elective course Bible study taught by a regular high school teacher who s had special college preparation for this work. This urse carries regular credit toward graduation and is en to students in the upper grades of the high school. st year the course became so popular that two class tions were organized.

In making the survey a mimeographed questionnaire s prepared and distributed to the children in their oms. Oral explanations, wherever necessary, were ven by the administrators. In the elementary grades the rvey was administered by the writer and in the high hool by the high school principal, Mr. Jay Dykhouse. The child was asked to write his me, age, grade in public school, and occupation of his father and other. Then he was directed to write es" or "No" to the following questions: "Do you like to sing?"; "Play a musical instrument?"; "Speak pieces?"; "Take part in sports?"; "Plan parties?"; "Lead games?"; "What other things can you do well?"; "Do you like to be a leader?"; "What things can you do as well or better than others can?"

There are facts and conclusions in this article that will please the readers of the Journal and some that will not. The latter are the more important.

The purpose of this self appraisal was two-fold. In the first place the activities indicated by the children were to form a basis for the building of a church school program around the expressed interests of the children. The answers to these questions were turned over to the church school administrators and it was hoped that a study of these answers would discover hidden talent and potential leadership. In the second place we were convinced that a child's self-respect is increased if he believes he can do one or more things well. The children were therefore given an opportunity to indicate those activities in which they thought they might succeed and, by implication, these activities were linked up with membership in the church school. The church school should have a well planned and organized program in which the interests and attitudes of its members are given an opportunity for expression in activities which will lead to higher and more desirable interests and attitudes. The playing of a musical instrument in the church school, for example, may lead to a higher and more spiritual attitude of worship.

The answers to the next series of questions indicated membership and regularity of attendance in the church schools. The children were asked what church school they attended and how many times they had attended since school started in September. Of the 799 children we found that 624, or 78.1%, claimed that they attended some church school. The percentages of church school attendance ranged from 66.4% in the tenth grade to 89.3% in the fourth grade. If we group the children into three groups, the later elementary (grades four, five, and six), the junior high (grades seven, eight, and nine), and the senior high (grades ten, eleven, and twelve), we find that the percentage of attendance for the later elementary group was about ten per cent higher than the other two groups. The percentages were: later elementary 85.1%; junior high, 76.6%; senior high, 74.6%.

The lower percentage of attendance in the upper grades suggested taking into account the factor of the non-residents, or rural children, in the upper four grades of the high school. We found that in the ninth grade, where almost one-half of the children are non-resident, the rural children had a better record than the residents of the city, the percentage of attendance for the rural children being 70.6% and that for the resident children, 66.6%. In the other three high school grades, however, the resident students had a higher percentage of attendance. For the total number in the four grades, 145 non-

*Superintendent of Schools, Charlotte, Michigan.

resident and 246 resident, the percentage of attendance for residents was 80.1% against 62.1% for non-residents.

This lower percentage of church school attendance for rural children in the high school is not because of lack of opportunity. Many of these students indicated that they had once attended church school but they stopped because of "the lack of young people" or "the church was too small." When the rural children attend the high school in town there seems to be a tendency for them to grow away from the social groups in their own rural neighborhood or church home. The social tendency among high school students to be attracted by the larger church schools is also shown by the attendance at church schools by the resident students. With the exception of the high school students who are serving as church school teachers few attend the smaller church schools in town.

There had been thirty Sundays from the opening of school to the time this survey was made. Asked how many times they had attended church school during this period, 29.5% of the 515 children who answered this question claimed that they had attended "every Sunday," 36.5% that they had attended "nearly every Sunday," 22.1% that they had attended "about half the time," and 11.5% that they had attended "less than five times." The attendance record of the later elementary group was, on the whole, better than that for the high school groups. Therefore it is safe to assume that at least one-fourth of the children who claimed that they attended church school really attended less than half the time.

A liberal estimate places the length of the church school lesson period at forty minutes, the length of a high school class hour in the public school. Then the number of minutes given to religious instruction in the church school is approximately equivalent to six weeks instruction in a high school subject, Latin or History or Algebra. In other words, the high school student who attends the public school regularly spends at least six times as many minutes in a class recitation in Latin, History, or Algebra as he might spent in class instruction in church school. And yet at least twenty-five per cent of the children in our school spent less than half of this time in church school and 21.9% did not spend any time in church school at all.

The children were then asked to check what they liked best about church school—"the lesson," "meeting friends," "songs," or "the teacher." For the group as a whole we found that the order of preference was (1) the lesson, (2) meeting friends, (3) the teacher, and (4) songs. In the later elementary grades the children indicated that they liked their teacher better than anything else although the lesson was a close second. In the junior and senior high groups "the lesson" received the largest number of favorable votes. In the later elementary groups "songs" received the smallest number of votes and in the senior high group "songs" and "the teacher" received the same number of votes which was less than the number given to "meeting friends" and "the lesson."

If the answers to this question represent a true index of the children's likes and dislikes then it speaks well for the type of lesson material now being used by the church schools. We would expect "meeting friends" to be checked by a large number of adolescents because of their dominant social interests. That "the teacher" is not checked more times may be more of a compliment than a reflection. Perhaps the teachers have succeeded in making the lessons so interesting that they themselves were forgotten. If "songs" is checked the least number of times does not this indicate to church school administrators that more attention must be given to the improvement of this type of church school worship?

The children who did not attend any church school were asked if they had ever attended and, if so, why they stopped. We found that 147, or 91.8% of the 160 children who answered this question indicated that they had at one time attended some church school. There were 126 reasons given as to why they stopped. The largest number, thirty-six, said that they stopped because they failed to find a church school home after moving into the city. The common expression used by these children was, "Moved, and never got started again." "Having to work on Sunday" was given fourteen times. "Go other places on Sunday" is mentioned eight times. "Did not like church school" was given seven times, and various answers which indicate a lack of adjustment to the church school program were given twelve times. Lack of proper church school classification of the pupil was given four times and illness in the family was mentioned six times. The other reasons given were each mentioned but once.

Our conclusion from this survey is that the church schools are not adequately meeting the religious education needs of the children of our school. When about one-fifth of the children in grades four through twelve do not attend any church school and when about one-fourth of the remainder attend less than half the time the task of the church schools in our community is fairly well outlined. In this task the public school administrators and teachers will cooperate as a recognized part of their character education program.

International Camp Conferences
Dates for 1932

Geneva Glen, Colorado
Girls' Camp—July 25-August 6
Boys' Camp—August 15-27

Lake Geneva, Wisconsin
Girls' Camp—August 8-20
Boys' Camp—August 22-September 3

Lake Winnipesaukee, New Hampshire
Girls' Camp—July 25-August 6
Boys' Camp—August 22-September 3

Every Church Training Every Leader

The Growth of Leadership Training

By Forrest L. Knapp

)CCASIONALLY there comes to my desk a letter from someone who has no conception of the present extent of the leadership training movement. Per-ns who do not know what is being done are inclined say that the standards of the leadership training pro-am of the International Council and the cooperative nominations are too high, and that local churches and mmunities cannot meet them. But what *is* being done, *n* be done, and much is being done.

Statistical measures are not available by which to indi-te the total amount of leadership training which is being rried on, but the figures in this article, taken from the st annual report of the Director of Leadership Training the International Council, will show to some extent the esent situation in this field. It is gratifyingly certain at more, much more, leadership training is being carried than is revealed by these figures.

In the charts and graphs below there may appear to be differentiation between denominational and interdenomi-tional leadership training. However, no attempt should made to contrast what is done under denominational spices with that which is done under interdenomina-nal auspices, for the International Council is the de-minations in cooperation on an international scale, and te councils of religious education are the denominations cooperation in state areas. The total program of lead-ship training is a unity even though it be administered denominational situations by denominations and in terdenominational situations by the International Coun-through auxiliary state councils.

Although leadership training was being carried on by nominations and the International Sunday School Asso-ation before the formation of the International Council Religious Education in 1922, the data given below are ly for the years beginning with 1923-24. Moreover, it ould be pointed out that statistical reports were not re-ested from the denominations previous to 1927-28. lso, the statistics are given only for the Standard Cur-culum although other curricula are being administered some of the agencies.

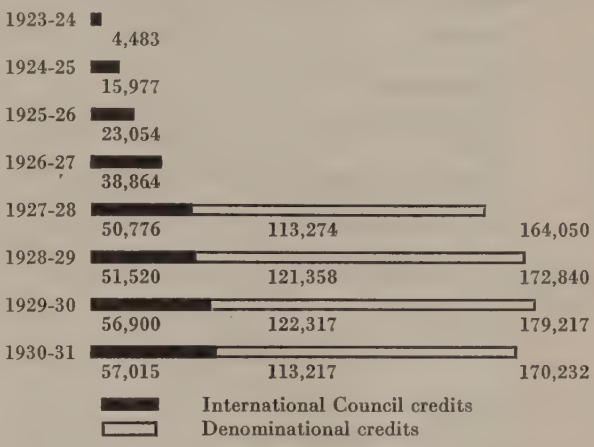
Summary of Awards in the Standard Leadership Curriculum in North America for the Year 1930-31

Agencies	*Credits*	*Diplomas*
operating denominations of International Council in the United States	113,217	984
nada Council	13,811	74
ternational Council	57,015	599
Total	184,043	1,657

It will be noted that the total number of diplomas varded is small compared with the total number of cred-awarded. Unfortunately, there are many people who gin their training work but do not carry it far enough complete the requirements for a Standard diploma. However, it also is true that it requires twelve credits for a diploma, and most people find it difficult to give the time required to earn these credits in less than three or four years. When we take into consideration this fact, and the facts represented by Chart I below, we recognize that until the past few years not many people had time to earn Standard diplomas.

Chart I

A Comparison in Number of Standard Credits Awarded in the United States by Denominations and the International Council During an Eight-Year Period



It will be noted that during the year 1930-31 there was a decrease in the total number of credits awarded in comparison with the number awarded during each of the two preceding years. There is strong reason to believe that this decrease should be accredited to Mr. Depression who is accustomed to being blamed for all the difficulties we have at the present time. It is true that local churches and communities have found it difficult to finance their usual programs, and it appears that religious education as a movement is not yet so strongly established that it is not one of the first phases of the church's program to be cut when cuts become necessary.

Ordinarily a leadership training school is defined as an enterprise in which there are four or more accredited classes offered simultaneously. The total number of separate courses offered in the 791 schools accredited by the International Council in 1930-31 was 4,497. It is estimated that these courses required 2000 different instructors. That is, some instructors teach not more than one course each year while others teach several courses each year.

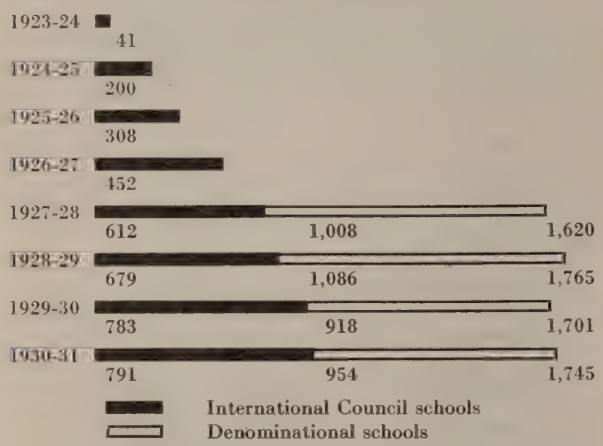
Less than one third of the 791 schools accredited by the International Council were of the intensive or five- to six-day type. Two hundred and sixty-five (265) of the schools continued for five or six weeks, and 134 for ten or twelve weeks. Six hundred and thirty-eight (638) of the schools had one term and 153 had two or more terms.

A leadership training enterprise which includes fewer than four courses is accredited as leadership classes. That is, the 293 classes shown in the chart as having been accredited by the International Council represent 442 courses, in which 4,644 credits were awarded.

There are many communities in which it is inadvisable, because of the small number of students or a lack of financial support, to undertake to offer four or more courses at once. In many instances it is found a good thing also to institute leadership training by beginning with one course of a general nature such that it will be of help to all students.

CHART II

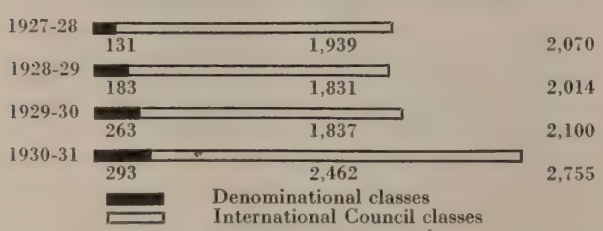
A COMPARISON IN NUMBER OF STANDARD LEADERSHIP SCHOOLS CONDUCTED DURING AN EIGHT-YEAR PERIOD



A comparison of Charts II and III will indicate that classes are much more commonly conducted by denominations than they are by interdenominational agencies. Local churches often find it advisable to conduct classes just for their own workers.

CHART III

A COMPARISON IN NUMBER OF STANDARD LEADERSHIP CLASSES ACCREDITED BY THE INTERNATIONAL COUNCIL AND THE DENOMINATIONS DURING A FOUR-YEAR PERIOD



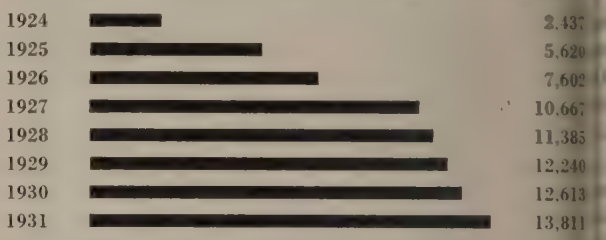
It should be pointed out that Standard credits are awarded by the International Council and the denominations not only through Standard schools and classes but also on the basis of work done by correspondence, in the case of the denominations, and on the basis of college and university work.

The denominations in Canada and the Religious Education Council of Canada use the Standard Leadership Curriculum, but there is no interchange of credits between agencies in Canada and the International Council.

Charts IV and V indicate something of the leadership training work carried on in Canada. It is gratifying to note the steady increase in the number of credits awarded even though there has been some fluctuation in the number of schools accredited. It will be understood that some of the credits are awarded through other enterprises than Standard schools.

CHART IV

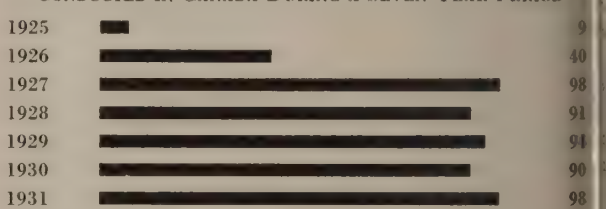
SHOWING A COMPARISON IN NUMBER OF STANDARD CREDITS AWARDED IN CANADA DURING AN EIGHT-YEAR PERIOD



The leadership training movement is thoroughly alive. It is becoming firmly established in many communities and local churches. Pastors, church school superintendents, directors of religious education, and other leaders in the church are recognizing increasingly that without a trained leadership the church's program can never be effective. Any local church which has not yet undertaken an organized program of leadership training should consult with its denominational headquarters or its field representative. Community leaders and churches which are in a position to work together should invite into consultation representatives of the county, district, or state councils, or correspond direct with the International Council in instances in which there is no area council.

CHART V

SHOWING A COMPARISON IN NUMBER OF STANDARD SCHOOLS CONDUCTED IN CANADA DURING A SEVEN-YEAR PERIOD



There are approximately two million church school workers in North America, and even though much is now being done in the way of leadership training it is clearly evident that much remains to be done.

A New Service Bulletin

Curriculum Materials for Vacation Church Schools

This bulletin contains a list of available books for vacation church schools, with a description of each furnished by the respective publishers. From this bulletin you can select the books and helps you need for the different grades and classes of your vacation schools. The price and publisher of each book or other material is given and in all cases should be ordered directly from your own denominational publishing house.

This bulletin may be secured from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. Price 25 cents, cash with order.

Round-Table Work with Students

By GERRIT VERKUYL*

WHEN a Christian worker has come into intimate contact with a thousand growing lives for thirty weeks each, so that daily conduct is being re- l to Christ, then he knows he has not lived and red in vain. And this during two decades has been experience of Roy C. Crouch, Pastor of the Presby- n Church, Moorhead, Minnesota.

aturally, such vital work cannot remain confined to single group. Across the Red River lies Fargo, re a Crittendon Home is maintained. If any growing s are bewildered, these girls are; but an evening is de- d to them every week between Thanksgiving and er, and some thirty take advantage of it. There is an Inter-State Business College with wistful students ng a big, strange world, and with these students round- e sessions are regularly arranged. One year ago the Minnesota side a group of farmers, progressive ugh to boast a consolidated rural school, and humble ugh to sense the difficulty of training sons and daugh- Christward, met with Mr. Crouch once a week. The ng people of his own church are near his heart, so round-table work with them comes first.

Iow did the good work start, and how is it conducted? 'wenty years ago, when prayer meetings were more in ue than they are today, Mr. Crouch began his labors a church that had given up the midweek service. After months of fruitless efforts to restore it, he invited the lts to agreeable homes for informal discussion sessions. ginning with subjects suggested by Sunday Bible study, y branched out to many interesting ideas, principles, experiences, but ever mindful of relating them all to l. These sessions grew more popular than prayer etings in that church had ever been. Even members other churches were attracted, so that time had to be anged without interfering with meetings of their own rch.

n his next pastorate he planned a similar program but nd the grown-ups otherwise minded. Whereupon, with- neglecting the adults, the pastor turned to his adoles- t group—those facing decision for Christ and those eady received into church membership. With them work was chiefly informative, not unlike the ways of heran and Episcopalian pastors preparatory to Con- nation.

With a background of ten years' experience Mr. Crouch his third pastorate invited the high school students with om he formed the round-table group, which in essence being continued to the present time. Not instruction interpretation is the purpose; not argument but free cussion the method. To some, their own problems ded to be revealed; others required clarifying; many od in need of solutions for real problems that had atly troubled them.

The session is held at a home and kept as informal and mate as is possible in a group numbering from thirty forty. The leader, to start the ball rolling, throws out certain vital questions, which provoke questions in the minds of those present. As with Jesus, his first concern is God; then like to it, relationships among ourselves. Here are some of the subjects to be considered: the existence of God; law in the universe and the fatherhood of God; evolution and the Creator; prayer and the laws of nature; immortality and judgment; divine revelation, past and present.

Are these subjects too big for high school students? If Prof. L. M. Terman's contention is correct that the mind of the seventeen-year-old is at its best, then this is the time for those problems. And Mr. Crouch's experience with this age is corroborating Dr. Terman's contention. He finds this age more serious and more mature in thinking than any other group.

Moral questions arise from daily experience and take on religious meaning in presence of Godward thinking—relationship of children and parents, of students and teachers, of schoolmates, of boys and girls among themselves. This pastor insists that he is able to counsel helpfully only in so far as life and its problems are related to God.

For more than four years this work has gone on in the Moorhead church. From the start his young people, though utterly strange to the experience, were ready for him. They wanted just that chance which the round-table offers. Some are bubbling over with ideas; others are sorely beset with problems; all without exception want their pastor to be their counselor. Three young men out of this church of 129 members have begun study for the ministry during these four years. Others are definitely planning full-time service of various kinds. On the Sunday night when the writer spoke there, the attendance of young people, conspicuously of young men, was larger than any within memory. The leadership of these young people is having a most wholesome effect on the affairs of the high school.

To maintain the round-table spirit, no textbooks are permitted; neither is research work a vital part of the plan. Refreshments are served and free visiting is encouraged for a few minutes after the hour around the table. Then homeward bound for tomorrow's studies.

What reward reaps our hard-working pastor? None financially; much every other way. He has been forced to face great questions, over which he once skipped blithely. These young folks will not let him rest till he has answered squarely. They have made him relate his own life evermore to God. He has gained the confidence of wistful young people whom he has learned to understand, and who in turn are truly loyal to him. He has guided feet in right directions where they will still be treading the upward way when his own steps are faltering and finally cease. And as for his pulpit work, so much material is forever crying for expression, his Sunday messages have become safety valves that bring relief to pent-up thoughts and feelings.

But is not the same course wide open for other pastors?

*ecial Field Representative for Leadership Training, Presbyterian Church, . A., Wheaton, Illinois.

A College at Work in Religious Education

By JARVIS S. MORRIS*

THE Polytechnic Institute of Puerto Rico, beautifully situated in the hills of San Germán, is surrounded with a teeming population. Though an entirely agricultural land, the Island is more densely populated than any of the states of the Union except Massachusetts and Rhode Island. Puerto Rico has a million and a half people in 3,500 square miles, 450 to the square mile. Many of these are untouched religiously. A much larger per cent than in continental United States are little hungry souls. Though there is abject poverty—a certain family was recently found to be living on three cents per day per person—the present economic and sanitary conditions are so improved over those of twenty years ago that families reach almost unbelievable proportions. This abundant abundance of children is the challenge to those doing religious, educational, or medical work in the Island.

The Polytechnic Institute is a distinctly Christian institution, founded by Dr. J. Will Harris, a Presbyterian missionary. It was supported by the church for a number of years, but is now independent, though none the less Christian. Twelve hours of Bible and religious education are required for graduation from college, with majors and minors in these subjects made possible in the curriculum.

President Harris had long wanted to see the Institute become a center of evangelization and education for the people of the western end of the Island. But how could it be done? From time to time in the past, deputation teams had been sent out but no definite organization continued and followed up the work.

And then, a year ago, the professor of religious education announced a course in "Methods of Teaching Religion," using Betts and Hawthorne as the text, with the class limited to twenty. Perhaps it was because it "sounded easy," but more than that number crowded into the class, until it was decided to do what could be done with twenty-six. When the time came for the students to practice the methods they had learned in class—story-telling, dramatization, etc.—it was felt that the real test would b how children would respond to those methods. Th teacher suggested that little classes be organized here an there about the neighborhood as a laboratory for practic and testing. The students were willing. Three such classe were easily organized. The methods worked, the childre liked the teaching, the classes grew in size, and best of a the student teachers were genuinely thrilled with the hap piness they seemed to be bringing to the children. Whe the course ended, the classes were not dropped.

*Polytechnic Institute of Porto Rico, San Germàn, Porto Rico.

PUERTO RICAN PUPILS AT LA TEA

BORINQUEN HALL

After a month or two came Dr. I. E. Caldwell, for ov twenty years connected with the United Brethren Missio on the Island, to be personnel director at the Institute, t be an adviser to the students, to represent the institutic before the public, and to develop this outreaching rel gious influence of the college upon the surrounding pe ples. He immediately organized more little church school all to be taught and directed by the students. There a six now, with an average combined attendance each Su day of over two hundred.

One of these schools is rapidly developing into church. It is at La Tea, on top of so steep a mountain th it is very difficult to reach by automobile. When the st dents went with the pastor on the first Sunday afterno to inquire into the possibilities of beginning a chur school, they found a big "crap" game in progress in t wide place of the road in the center of the little circle houses. On the next Sunday when the youthful teache arrived, the game stopped and the leading gamester to up the burlap sack on which the dice had been throv and relinquished the table, old and rickety, to one of t young men to use as a pulpit. He preached a sermonet to the adults assembled while two others taught the fif children gathered in a room twelve feet square.

The religious interest in this community has nev waned from the beginning of that little school. A f months ago a week-night service brought one hundred fif people from the surrounding hills to hear the superinten ent of the Presbyterian Mission, Dr. Angel Archilla Cabrera. A citizen has offered to give the land, and men the hamlet, among them two carpenters, have volunteer

ve their labor to build a chapel. All that is needed out three hundred dollars for materials. The stu- of the Institute, though themselves very poor, are idering ways and means of raising the fund. They d like to have a financial share in this work.

hen the children of La Tea visited the church school e Institute recently and took part in the worship serv- singing "Bellas Palabras de Vida" and other hymns, ing Scripture texts, and telling Bible stories, the im- sion was so great as to place the idea of building a el on the plane of necessity. Half of the children were footed, not by choice, and the best dressed were not dressed. The sensation was the solo by the little t-year-old girl who sang "Quien a Cristo Quiere?" in ice as high and vibrant as the notes of a canary.

The plan of using the surrounding children as a laboratory for classroom instruction in religious education is used by many specific training schools for Christian work. The using of college students to teach classes in church schools in the neighborhood is not new either, but the transplanting of training school methods into a college is the thing that has been attempted here. The results so far have been gratifying. The plan has been working only a year, but the reasonable success of the past portends further success in the future.

Numbers of Christian colleges in the States could increase their spiritual service to their respective countrysides and at the same time give their students practical training by following some such plan as that being tried at San Germán.

Making the Vacation School Institute Creative

By Edward H. Brewster*

THE ITEM of chief interest in the vacation church school institute held in Philadelphia last spring was not the time element. It was held for five suc- ive Friday nights at a central point in the city. The tive thing in it was the attempt to give to those who e the conception that vacation church school was a opportunity to evangelize boys and girls in their al contacts—that this type of religious education ol was really a Kingdom building enterprise.

hree problems or barriers to the expression of brother- d in Philadelphia were plainly seen. One was un- loyment and its consequent economic need. Over 00 families were being aided last summer through- the city by the welfare organization. It was felt that if and girls could sense this human need and make e ethical adjustment to it, however slight, Christian gelism would be taking place.

second barrier to brotherhood in Philadelphia is al prejudice. There are in Philadelphia 200,000 ro people. It is difficult to conceive how we can be stians and be blind on one side of our social life, our open to one element in our population and closed nother. It was felt that at this point some contributions d be made to the spiritual life of boys and girls ugh the vacation church school.

he third barrier to brotherhood in our city as well as where is the age-old error with regard to war, looking n fighting, individual or organized, as inevitable and effective way to the solution of our conflicts. It was purpose throughout to help boys and girls in their king at this point that they might achieve a loftier of human relationships.

he methods and procedures of the institute were in a e traditional. We had classes for those who expected ach children of the different age groups. But in these es the points of view which have been mentioned points of precipitation around which materials gathered and some lesson plans made.

ur assembly periods were devoted to an interpreta- of the significance of these problems for the Kingdom God and many felt that they were far more helpful the usual rather general devotional programs.

Several outcomes from this type of institute may be sighted. First, the program of the vacation church school was vitalized—changed from a stereotyped routine procedure to one of fresh interest and appeal. The vacation church school as such was set in the current of contemporary events. It found a new identity peculiar to itself. Many schools are just *vacation* schools, that is, held in vacation time. That is practically their only point of identity, much as one would say that a certain train leaves Chicago or New York at 10:15. Such a description identifies the train only for those two cities. But, when the train is given a number it is related equally to all the towns and cities through which it passes, that is, it has a continuous relationship. Such, it was our belief, should be the characteristic of a vacation church school. It ought to be related each summer to the vital problems of boys and girls rather than have a static identity determined purely by its calendar relations.

Second, the institute helped those in attendance to become conscious of the essentially evangelistic function of the vacation church school. The vacation school in our judgment was not primarily a habit forming institution but life giving. It is to do things to boys and girls and do them so that they will reach higher levels of thinking, feeling, willing, and acting.

Third, the institute helped many of our teachers and workers to a clearer conception of the function of teaching, namely, that it is creative, that it is not an echo of textbooks or the presentation of materials, but it is the taking of materials from many sources and directing them to a spiritual purpose, to the accentuation of an ideal. Many felt that this was very difficult. They preferred the old paths. But the experience gave vision of the meaning of teaching, namely, a specialized ministry to spiritual ends in which both teachers and pupils grow.

The institute was attended by 130 people. The denominational boards in Philadelphia contributed their counsel and assigned several of their workers to our teaching staff. We felt that real progress was made toward a more vital type of training and that as a result of the institute, vacation church schools, both in the city and suburbs, were loosened from old molds and made to serve higher and more Christian purposes.

* iladelphia Conference Director, Methodist Episcopal Church.

Pioneer Boys and Girls

IT IS well known among teachers of teen-age boys and girls that the teaching of an individual lesson by itself, important though it is, depends for its success or failure upon the spirit and life of the group. Something known as group life or consciousness which makes one's program either harder or easier and more effective.

Usually the most vital and stimulating groups or classes have some sort of symbolic name around which the romance and emotion and appeal of the group life will gather. Because of this idea many programs with various names have sprung up within the church and outside.

In response to this basic law of growth, the Committee on Religious Education of Youth, representing the Protestant denominations in the International Council, has given long and thorough study to this whole problem. The leaders of these denominations have recognized the tremendous character-building power of such a symbolic name. They have seen that unless something were done to give a general unity to the use of such names, their very power and intrinsic appeal would lead to division and an undesirable breaking up into small groups within the denominations themselves. Therefore the committee gave a careful study to the matter, carrying on several pieces of thorough-going research, and as a result have adopted two symbolic program names for recommendation to denominations and other groups who may desire to use such names.

The two names adopted are, *Pioneer* for the intermediate age and *Tuxis* for the senior age.

The symbolism of the word Pioneer is immediately apparent referring to the Pioneer spirit of one who is going out into a new and fascinating world. The word Tuxis carries a hidden meaning—"T" and "S" Training for Service; "X" is the first letter of the Greek word for Christ meaning Christ-centered; and "U" and "I" mean "You and I" in our social relations. It is often interpreted as "You and I Training for Service with Christ."

The committee has not thus far developed a single set of interdenominational materials for popularizing and making these names effective. These materials are being developed in the denominations themselves. Thus far the Presbyterian Church, U. S. A., and the American Baptist Publication Society have built inclusive age-group programs around the Pioneer idea. The Disciples, the Presbyterian Church, U. S., the Methodist Episcopal Church, and others are using these names also but in a more restricted way thus far than the two just named.

The editors of the *Journal* have arranged for brief descriptions of these two more fully developed programs. The Presbyterian Pioneer program will be described in the June number in an article by Rev. Carey Young, Assistant Editor of Intermediate and Senior Publications. The Baptist Pioneer plan will be described in the July number by Rev. Miles Smith, Director of Intermediate Work for the American Baptist Publication Society.

Readers of the *Journal* will want to know about these significant pieces of work as they look forward to their own plans for their boys and girls next year. The materials and programs that will be described are available to leaders of all denominations and can be used by any church for such suggestions and adaptations as they may desire.

—P. R. H.

The Workers' Conference

Suggestions for Using the May JOURNAL *as a Basis for Workers' Conference Program*

HAS your group of workers ever thoughtfully fac such a topic as: "Our Church School and Its Co munity" or "Our Church School and Its Relatio ships"? We are so likely to become absorbed in t operation of the machinery of our own organization th we may forget its community outreach and its wider re tionships. These involve both privilege and responsibili A careful consideration of some of these questions m have far-reaching consequences.

1. THE DEVOTIONAL PERIOD.

An excellent devotional introduction to the meeting might be t reading of the seventeenth chapter of John's Gospel; a talk bas on Miss Jones' article, "That They May All Be One"; and appropriate prayer.

2. OUR CHURCH SCHOOL AND ITS NEIGHBORS.

a. Does religion as organized in our community constitute unifying or a divisive influence in community life?

b. What evidences are there that real neighborliness, or, bett still, brotherliness, is practiced among the churches and Sund church schools of our community?

c. Has competition entirely given way to cooperation among t Christian forces of our community?

Editorial, "Preserving Integrity"
Editorial, "Why Churches Cooperate in Religious Education"
Jones, "That They May All Be One"

3. THE RESPONSIBILITY OF OUR CHURCH SCHOOL TO I COMMUNITY.

a. Which purpose is uppermost in our church school work. build up a strong church school or to improve the moral a spiritual tone of our community?

b. With what other character building agencies does our chur school definitely cooperate?

c. In what activities might we cooperate with other Christi forces to make a stronger impact on community life and co sciousness?

d. What forces in our community which menace character dev opment might be more effectively curbed by united action on t part of Christian forces?

Editorial, "Preserving Integrity"
Editorial, "Why Churches Cooperate in Religious Education"
Tibbetts, "Meeting Humanity's Need Through Christian Ed cation"
"Religious Education Week!"
Walton, "Cleveland Observance of Religious Education Wee
Chapelle, "Is the Church School Doing Its Share in Charact Education?"
"Current Film Estimates"

4. OUTSIDE HELP FOR OUR CHURCH SCHOOL.

a. What assistance comes to us through denominational cha nels? Could we avail ourselves of this more effectively?

b. What assistance comes through interdenominational cha nels? Are we making the most of this?

c. Do these forces render such service in the best and mo economical manner possible. Are they all needed? What i provements might we recommend to both types of agency in th service?

d. What significance for us have the larger movements in co eration?

Colgate, "A Layman's View of the International Council"
Vieth, "It Had To Be!"
Munro, "Unifying the Field Forces"
Tripp, "Educational Possibilities of the Convention System"
Hauser, "Some Experiments in Cooperation"
Burkhart, "The Christian Youth Movement"
Knapp, "The Growth of Leadership Training"
"What's Happening in Religious Education"

5. PLANNING MORE FRUITFUL RELATIONSHIPS.

a. Does Religious Education Week offer opportunity for fruit enterprises?

b. What conventions, institutes, and leadership training opp tunities are available to our workers?

(Continued on page 43)

International Council Leadership Schools

THE International Council Leadership Schools are planned to give practical help to pastors, tors of religious education, leadp training deans and instructors, church leaders, parents, county city council leaders, denominaıl field men, and other specialists eligious education.

ere is a program with a leadership can hardly be surpassed. Look the courses and the leadership of school closest to you and then ster. Urge some of your leaders to ıd with you.

Geneva Glen, Colo.

August 8-14

A. Burkhart, Chicago, Ill. Director Summer Schools and Camps, Internanal Council of Religious Education. *ean)*
Conference for County and City Coun- Leaders, assisted by Mr. White, Mr. ttle, Mr. Gilmore

Agnes L. Adams, Evanston, Ill. Inuctor, National College of Education. Primary Materials and Methods.

C. Bower, Chicago, Ill. Professor of eligious Education, University of Chigo.
Conference for Pastors on the Educanal Work of the Church
Conference for Denominational and ate Council Field Men

K I. Finch, Grand Island, Nebraska. ea Director of Religious Education, ard of Education, Methodist Episcopal urch.
Principles of Teaching
Conference for Teachers of Adult asses

H. M. Gilmore, Denver, Colo. General Secretary, Colorado Council of Religious Education.
Assist in Conference for County and City Council Leaders

Mrs. E. E. McClintock, Denver, Colo. Executive Secretary, Denver Council of Religious Education.
Training in Worship and the Devotional Life

Myron C. Settle, Topeka, Kansas. General Secretary, Kansas Council of Religious Education.
Conference on Vacation and Weekday Work
Assist in Conference for County and City Council Leaders

John C. White, Lincoln, Neb. General Secretary, Nebraska Council of Christian Education.
New Testament
Assist in Conference for County and City Council Leaders

Lake Geneva, Wis.

July 25-August 5

Forrest L. Knapp, Chicago, Ill. Director of Leadership Training, International Council of Religious Education. *(Dean)*
Method in Leadership Training
Assist in Conference for County and City Council Leaders

E. T. Albertson, Indianapolis, Ind. General Secretary, Indiana Council of Religious Education.
Church School Administration, assisted by Mr. Stright

H. W. Becker, St. Louis, Missouri. General Secretary, Missouri Sunday School Council of Religious Education.
Assist in Conference for Teachers of Adult Classes

Chester Bower, Chicago, Ill. Director of Recreation and Culture, Board of Education, Methodist Episcopal Church.
Recreational Leadership

Roy A. Burkhart, Chicago, Ill. Director of Summer Schools and Camps, International Council of Religious Education.

A Program of Religious Education of Youth—a seminar course, including adolescent division courses in psychology, methods and materials, and organization, namely, courses 51-61-71, 52-62-72, and 53-63-73, assisted by Mr. Tripp.
Assist in Conference for County and City Council Leaders

Claude E. Cummins, Lexington, Ky. State Superintendent, Kentucky Christian Bible School Association.
Principles of Teaching

Miss Gloria Diener, Chicago, Ill. Associate Editor, *International Journal of Religious Education*
Assist in the Laboratory School

P. R. Hayward, Chicago, Ill. Superintendent of Curriculum Development, International Council of Religious Education.
Curriculum Building in the Local Church
Religious Education in the Family

Walter Hutton, Des Moines, Iowa. General Secretary, Iowa Council of Christian Education.
Assist in Conference for County and City Council Leaders

Frank A. Lindhorst, Chicago, Ill. Assistant in Field Administration, Board of Education, Methodist Episcopal Church.
Conference for Teachers of Adult Classes, assisted by Mr. Becker
Assist in Conference for County and City Council Leaders
Assist in Conference for Pastors on the Educational Work of the Church

Miss Florence Martin, Dayton, Ohio. Supervisor, Weekday Church Schools.
Study of the Junior Child
Junior Materials and Methods
(In the Laboratory School)

Harry C. Munro, Chicago, Ill. Director of Field Administration, International Council of Religious Education.
Conference for County and City Council Leaders, assisted by Mr. Lindhorst, Mr. Hutton, Mr. Tripp, Dr. Knapp, Miss Smither, Mr. Burkhart, Dr. Vass.
Conference for Pastors on the Educational Work of the Church, assisted by Mr. Lindhorst.

Miss Ethel L. Smither, Cincinnati, Ohio. Associate Editor, Children's Publications, Board of Education, Methodist Episcopal Church.
Dean of the Laboratory School
A Study of the Primary Child
Primary Materials and Methods
Assist in Conference for County and City Council Leaders

(Continued on page 48)

Suggestions for Building Worship Programs

PRIMARY DEPARTMENT WORSHIP SUGGESTIONS FOR JUNE

*By Elizabeth Harris**

June 5

THEME: *Play*

Today and for the rest of this month we shall be thinking about play and games.

SONG: "God's Children Live in Many Lands" *(second stanza)*

PICTURE APPRECIATION: "Lord of Joy"[1] or "Jesus Visits Friends"[2]

Do you think that Jesus liked to see children play? This picture, as you see, shows children playing around Jesus. Aren't they having a good time? Perhaps sometimes he played with them. (Wait for the children's response. Let them talk freely.) The children who are playing around Jesus are doing the very thing you like to do when you get out into a nice grassy place—just running and perhaps singing.

I suppose that often the boys played shepherd and sheep and that the girls played "house" and wrapped their dolls in swaddling clothes as their mother did the babies.

When I look at this picture I think of a poem that perhaps you know, too.

POEM: "Frolic," found in *One Hundred Best Poems for Boys and Girls,* compiled by Barrows (Whitman Pub. Co.) Price 10 cents

SONG: "Friends"
"I Love My Friends and They Love Me"
"The Swing"

SCRIPTURE: Psalm 100:1. There is a song in the Bible which makes us feel just as the poem does, that everything in the world is happy and joyous.

I think we all know it. Shall we say together the first two lines of the One Hundredth Psalm?

PRAYER:

Our Father, we thank thee for the happiness we feel in the world. The trees and grasses, the flowers and sunshine, the stars and the moon all seem happy and joyful. We are sure that you want us to be happy. Help us to serve thee with gladness and to love thee. Amen.

SONG: "The Beautiful Bright Sunshine"

June 12

THEME: *Keeping the Rules*

CALL TO WORSHIP:

Make a joyful noise unto the Lord
Serve the Lord with gladness; come before his presence with singing.

SUPERINTENDENT: Last Sunday we talked about play and games. There is a poem about playing that I am sure you know and love.

POEM: "The Hayloft" by Robert Louis Stevenson.

PRAYER: "A Prayer for Playmates"

(See words to accompanying song)

Today let us think what really makes play happy and joyous. I think our songs about friends tell some of the things that make playing together happy. Shall we sing them and afterward you may tell me the things mentioned that make for happy play.

POEM: "The Playmate of Nazareth" by Mary Youngs

Little Lord Jesus, who used to play
With the children of Nazareth every day,
Look down from heaven, O Playmate mild,
And hear the prayers of a little child.

As you used to help our dear father work,
Teach my little fingers not to shirk;
And as you used to play when the work was done,
Be near and watch over my games and fun.

You know all the woes of a little lad,
So help me and comfort me when I am sad,
You used to be laughing and cheerful too,
So make me a happy boy, Lord, like you.

Little Lord Jesus, who played like me,
On the shore by the lake in Galilee,
Take care of a little child, I pray,
And help me remember you every day.

SONGS: "Friends" and "I Love My Friends"

Ask the children to tell and write on the blackboard as they give them, the things that make play happy. What about keeping the rules of the games? Do you like to play with people who make up their own rules as they go along? Or who won't play unless they are winning all the time?

Last summer I went for an auto ride with a girl who was in the third grade and her mother. We stopped for dinner and while we were waiting Mary and her mother started to play croquet. Soon one of Mary's shots went way past the wicket and when she tried to get the ball back into position it went through the wicket backward. At once she announced that going through that way counted as well as going in the usual way. Finally one of the older boys who played often was asked about the rules and when he said that way was wrong she sulked and would play no more. Of course she didn't have a good time and neither did anyone else.

I suppose that there were children in Palestine where Jesus lived who wouldn't play unless they could make the rules each time themselves, or could always have their own way. Once when there were some grown people who were sulking and showing bad tempers Jesus said, "They are like children in the market place who won't play any game that is suggested."

PRAYER:

Our Father God, help us to play fairly. Help us to keep the rules. Help us not to sulk when we are beaten in a game or when we cannot have things just the way we want them. Amen.

PLAN FOR NEXT SUNDAY:

LEADER: It's difficult to tell where play ends and work begins. Many of us ha certain kinds of work that we would mu rather do than to play. We say "it's ju play for me" and so it really is. H would you like to bring to our worsh service next Sunday the piece of wo that you have made that you have enjo most doing? It may not be the best a cording to what other people say, but th thing you have enjoyed most. It can b anything that it's possible to bring drawing, anything you have made, a boa an airplane, a wagon, a house, dolls their clothes or furniture, any poetry, pi ture, story, candy or cookies, anything th you liked to do. Perhaps the teache will want to bring something that the have liked to make, too, and I shall. W shall all show our wares and tell abo our difficulties and successes.

June 19

SONG: "All Things Bright and Beautifu

SCRIPTURE: Genesis 1:31. When God ha finished his world, he said, "It is ver good."

In the old story the author pictures G as having pride in his finished work. S may we be proud of the things we ha made.

(Show things. Let each child show th article he has brought. Something ma be said, if the occasion seems to perm it, about the way that man has imitate the works of God. Airplanes, for i stance, are man's attempt to make som thing that will fly as a bird.)

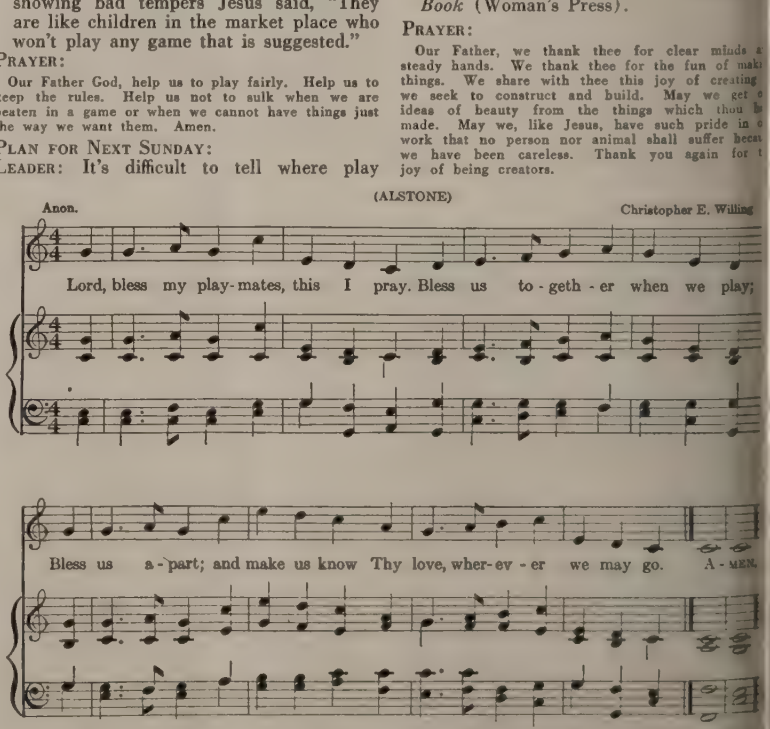
READING: "Like Other Boys" from *"Gentl men—the King!"* by John Oxenham (P grim Press), or "My Yoke is Easy" b Gladys Latchaw in *The Girl's Every D Book* (Woman's Press).

PRAYER:

Our Father, we thank thee for clear minds a steady hands. We thank thee for the fun of maki things. We share with thee this joy of creating we seek to construct and build. May we get o ideas of beauty from the things which thou ha made. May we, like Jesus, have such pride in o work that no person nor animal shall suffer becau we have been careless. Thank you again for t joy of being creators.

(ALSTONE)

Anon. Christopher E. Willing


Lord, bless my play-mates, this I pray. Bless us to-geth-er when we play;
Bless us a-part; and make us know Thy love, wher-ev-er we may go. A-MEN.

Words from Sunshine. Used by permission of the Board of Christian Education of the Reformed Church in the U. S.

*Associate Professor of Elementary Religious Education, Boston University, Boston, Massachusetts.

[1]Included in set of pictures published by the Christian Board of Publication, St. Louis, Missouri.

[2]Course I, Lesson 45, Primary Lessons. The Graded Press.

"Sing While You're Working" from ... *and Play for Children* (Pilgrim ...s)
Learn music of "A Prayer for Play-... es." See accompanying music.)

June 26

...TO WORSHIP: Jesus said, "I am come ... ye might have life."
"All the Little Children"
...R SONG: "A Prayer for Playmates"
...INTENDENT: There is another prayer ... playmates that you may want to use. ...ill read it to you. Afterwards if you ..., you may learn it.
...: "Our Prayer" from *Primary Music ... Worship.*
...: "Friends"
...INTENDENT: We talked about the ...s we received from other lands last month, but we didn't mention games. Many games are played in almost every country in the world. Sometimes the same game is just a little different. We have taken our games from many different countries. We can't play many games here now, but I think we shall be interested in seeing Sam play one of the American Indian games. (This game was originally played by tying a round hollow bone on a leather thong fastened to a stick and catching the bone on the stick. The thong was about twice as long as the stick. A curtain ring and twine may be substituted for bone and leather thong. Other games may be found in *Children at Play in Many Lands,* by Katharine Stanley Hall, Missionary Education Movement; *Play Time Round the World,* by Frances Ellen Funk, Albert Whitman Co.; *Play Hour Series,* Missionary Department, Board of Christian Education, 156 Fifth Ave., New York.

Do you know that there are many children who don't have a chance to play at all? I am going to tell you a story about some of them.

STORIES: "The Selfish Giant," by Oscar Wilde, found in *The Happy Prince and Other Tales* (Brentano's) and *Story Hour Favorites,* Wilhelmina Harper (Century Co.)

"The Sure 'Nough Playground," by Katherine S. Cronk, found in *Little Neighbors,* Primary Picture Stories (Missionary Education Movement)

PRAYER:

Our Father, we pray for the boys and girls who have no place to play. Wilt thou send friends to them to supply them with the place and with playthings. May every city and village in the world have many places where children can play safely and happily. Amen.

JUNIOR DEPARTMENT WORSHIP SUGGESTIONS FOR JUNE

*By Marie Cole Powell**

...E FOR THE MONTH: *The Fellowship ... Play*

...s not easy to plan worship for boys and ... and keep it on the level of their in... s and their capacity for appreciation. ...ubtedly, we too often assume that they ...vorshiping when they are not because ...re offering them worship materials ...ı are too abstract or which embody ...iences which are just a little beyond ...

...e experience of play is a real one to ...rs. In fact, the leisure time experience ... engrossing one all through adolescence ... on into adult life. May not the pro... of worship in the church help to build ... associations around the play-interest, so ... the boys and girls will think of God as ...g intimately associated with their hours ...appiness and enjoyment of God's world? ...e worship services on the "Fellowship ...lay" offer an unparalleled opportunity ...ıtroduce concreteness into the junior's ...hip experience. For play is a concrete ...rience which they all understand and ... can find it quite natural to thank God ...he opportunities to run, to climb, to ..., to explore, to read, etc.

...e Closely Graded Series (Graded ...s) Course IV, Parts 3 and 4, contain ... materials which can be used effectively ...orship services based on fellowship in ... Course IV, Part 3 offers Nancy Byrd ...er's lovely poem, "Beautiful Things"; ...se V, Part 4 contains "Thanksgiving" ...lary Dixon Thayer. The notable qual...ı these two poems is their concreteness. ... child expresses thanksgiving, not for ... in the abstract, but for "the woods in ...h to play," "and pebbles, and the wings ...utterflies, and icicles." With these ...s, and some pictures of play situations ...timulate the imagination, the juniors ...t be guided to write a prayer about ...

...e following worship experiences are ...ested. Any one of them could be ex...ed to cover several Sundays if group ...s and interests seem to make it desir... Let it be remembered that if the ...rs enjoy some real fellowship in play, ... worship on this theme will be more ...ingful.

I. Gratitude for Play

...e objective for this worship period, ...ly, to arouse genuine feelings of grati... tude for play opportunities, will probably be more readily achieved if the worship is of an informal, spontaneous character. The period might include:

PICTURE APPRECIATION:

Pictures of Play Situations
"The Five Senses," Jessie Willcox Smith
"Boy with a Rabbit," Raeburn
"The End of the Pier," Albright
"Little Sister," Albright
"The Boyhood of Raleigh," Millais
"Grandmother's Story"
"Child Among the Lilies," Curran
"The Boy Lincoln," Johnson
"The Book Lovers," Smedley
"The Voice of the Falls," Couse
"The Hoople Race," Roos
"The Magic Pipe," Roos
"The Children's Hour," Taylor
"Home-Keeping Hearts are Happiest," Taylor
"Alice," Chase
"Fairy Tales," Shannon

(Most of the pictures listed above can be obtained from the Art Extension Press, Westport, Connecticut.)

Pictures painted in the Vienna School for Arts and Crafts (Professor Cizek's course). Post card reproductions in color can be obtained from The Art Center, 65 East 56th Street, New York City.

POEMS ABOUT PLAY: If possible, purchase for the department a dozen or more copies of *One Hundred Best Poems for Boys and Girls* compiled by Marjorie Barrows, Editor of *Child Life,* and sold in all Woolworth stores for ten cents a copy. Introduce the children to one or two of the poems about play and set them in presession periods to searching for others which they like and which they would like to share with the whole group. The compilation includes such poems as: "Barefoot Days" and "Roads" by Rachel Field; "Hiding" by Dorothy Aldis; "The Briars" by Elizabeth Madox Roberts; "Bread Making" by E. L. M. King; "The Secret Cavern" and "The Bear Hunt" by Margaret Widdemer; "Finding Fairies" by Marjorie Barrows; "The Play House Key" by Rachel Field; "Lincoln" by Nancy Byrd Turner; "Silver Ships" (a poem about airplanes) by Mildred Plew Merryman; "Sea Fever" by John Masefield; "Frolic" by A. E.

Some of the poems are delightfully whimsical—they will cause some merriment. This need not be detrimental to worship. The more the boys and girls enjoy them and throw themselves imaginatively into the play experiences described, the greater will be their feeling of fellowship, because they are sharing happy experiences together and the more genuine will be their appreciation of the opportunities for play which they enjoy.

CONVERSATION: in which the boys and girls tell about their favorite ways of playing. Attempt to draw out suggestions of as great a variety of play experiences as possible. Keep a balance between outdoor and indoor sports, active and quiet games, individual and group amusements. Comment on the desirability of enjoying many kinds of things to do.

BEGIN THE COMPOSITION OF A PRAYER OR A LITANY ABOUT PLAY: Let the suggestions for the prayer follow the enrichment material suggested under "pictures," "poems," and "conversation" above.

HYMN APPRECIATION:

New Hymnal for American Youth, Century Co.
"I Thank Thee Lord for Life" *(verses 1 and 2)*
"Lord of Health, Thou Life Within Us" *(verses 1 and 2)*
"The Summer Days are Come Again"
"This is My Father's World"

Primary Music and Worship, Presbyterian Board of Christian Education. This hymnal, though prepared for primary children, has some excellent songs for juniors.
"Two Prayers"
"God Is Near"

MUSIC APPRECIATION: Selections from *Worship Songs for Sunday School and Home* by Mrs. Crosby Adams
"Play," Mokreys
"The Story Hour" and "The Fairy Ring," Mrs. Crosby Adams
"Festival March," Williams

II. The World Fellowship of Play

The earth is every child's home. No matter where his home is, the whole earth with its blue oceans and green fields, is Everychild's treasure chest and workshop and playroom.—From *Through the Gateway,* by Boeckel, National Council for the Prevention of War.

THE OBJECTIVES: To help juniors realize their kinship with children the world over through the common experience of play; to help them to appreciate more truly their own opportunities for play and to determine to make better use of them, through seeing how happy and independent in their play activities other children, even handicapped children, have become.

SUGGESTED WORSHIP MATERIALS

Poster Pictures painted by children in schools of Dr. Cizek and Dr. Bakule in

*...tructor in Elementary Religious Education, Bos...niversity, Boston, Massachusetts.
...."A Hymn of Thanksgiving" composed by pupils ... Lincoln School, New York City, quoted on page ... *Junior Method in the Church School* by Marie ...Powell (Abingdon Press).

Prague. (Obtainable at many art stores and can be ordered from The Art Center, 65 East 56th Street, New York City.)

Boys and girls will be interested to know the ages of the children who painted these pictures, also the kinds of subjects which they have chosen to paint. They may notice that some of the children in the pictures seem to have sad faces even though they are playing. The story of the way in which Dr. Bakule's school was started will help to explain this. The picture study can well culminate in the study of "Jesus and the Children" by Bella Vichon, one girl's idea of what would happen if Jesus were to come today to the little children in Vienna. Since a large copy of this picture costs only $1.00, it would be a beautiful gift for the department to make to their own room or to some room in the church, and the worship service below might accompany the dedication of the picture.

One of the finest means of developing appreciation of the children of other countries is through this appreciation of their own creative work. Since this creative work represents leisure-time activity of Viennese children, it should make a fine contribution to the fellowship of play.

Hymns: Those mentioned above, and some used in the preceding month on "World Fellowship."

Stories: From *Greatness Passing By* by Hulda Niebuhr (Scribner's)

WORSHIP SERVICE

Prelude: "Festival March," Williams

Call to Worship: "The Earth Is Every Child's Home (see above)

Hymn: "Our Father as We Start the Day"

Our Father, as we start the day
We think of children far away
In other lands across the sea;
Help us their (loyal) friends to be;
Help all thy children everywhere
To share thee and thy loving care.
—AGNES SMYTH KELSEY.[2]

Story: "A Modern Pied Piper" by Dr. Bakule of Prague, found in *Greatness Passing By.*

Picture Appreciation: "Jesus and the Children" by Bella Vichon, a pupil in Professor's Cizek's school in Vienna. (This picture, in a large wall size, can be secured from The Art Center. Send for their catalog of other pictures. Many are only twenty-five and fifty cents.)

Prayer:

Dear God, help children everywhere to be friends of one another and help us to be friendly to the children of all lands. May we remember that they are thy children, as we are, and so with us a part of God's family on earth. Teach us ways in which we may share our best with them, and in knowing them better, learn to love them more.

This we ask in the spirit of Jesus, who came a little child to earth to reveal thy love to all people. Amen. —Florence Buck. From *New Hymnal for American Youth,* Century Co.

Hymn: "Gather Us in, Thou Love that Fillest All" or "In Christ There is No East or West."

III. Fellowship With the Boy Jesus

If fellowship with the boy Jesus is to be a convincing worship experience, the juniors must be prepared for it, by living imaginatively with the boy Jesus in Nazareth. The following materials will be helpful to the leader in making Jesus' home and play life vivid.

Oxenham, John, *The Hidden Years,* chapters 1-7. (Chapters 1 and 2 can be worked over into a story for the worship period.)

Bonser, Edna, *The Litte Boy of Nazareth,* R. R. Smith, Inc. (The story of Jesus up to the age of twelve.)

Waterhouse, G., *The Gospel Story,* Harper and Bros. (Illustrations by William Hole. Facing page 10, "Jesus the Carpenter's Son.")

[2]Reprinted by permission of Agnes Smyth Kelsey, Education Department of the American Board, 14 Beacon St., Boston, Mass.

Petersham, Maude and Miska, *The Chr Child,* Doubleday, Doran and Co. (Illustrations of the boy Jesus in his home an on the hills around Nazareth.)

Closely Graded Series (Graded Press Course V, Part 3, "Like Other Boys," b John Oxenham.

Presbyterian Board of Christian Educatio *Primary Music and Worship,* No. "When Jesus Was a Little Lad" and N. 46 "Jesus in Galilee."

Presbyterian Board of Christian Educatio *Junior Church School Hymnal,* No. "At Work Beside His Father's Bench."

IV. Extending the Fellowship of Pla

The worship experience of the juniors w not be complete if it stops with gratitude f their own opportunities for play, or even it only goes so far as to help them to r joice with children the world over who ca play. Since, "the earth is every child's pl room," junior boys and girls ought to ent into fellowship with boys and girls wh must work at an early age and who are n free to play. Sharing this problem wit God in worship ought, of course, to be a companied by some specific effort to mak play possible for these children of the fa tories, the mills, or the summer fields.

POEMS TO USE:

"Vacation" by Frances Avery Faunc found in the Atlantic Readers, Book Fou *The Great Conquest,* page 266.

"Caliban in the Coal Mines" by Lou Untermeyer, in *Poetry of Today* by Nicke and Shoup (Scribner's), also in *Th Girl's Everyday Book* (Woman's Press)

From *Poems of Justice,* compiled b Thomas Curtis Clark (Willett, Clark an Colby), the following:

"The Cheated Child"

"The Working Children to the Sto Teller," Laura Benet

"The Flower Factory," Florence Wilkins Evans

JUNE WORSHIP SUGGESTIONS FOR LEADERS OF YOUTH

*By Dr. and Mrs. J. Ruskin Howe**

The worship services for June follow the arrangement, previously adopted, of presenting the first service in full and leaving local worship committees to arrange the remaining services according to their own needs, from materials printed or suggested. The worship theme for the month is "The Fellowship of Play," in line with the dominant mood of the vacation month. It will be observed that the term play is here employed in its broader connotation of joyous self-expression rather than with any restricted reference to games and organized recreation. The weekly themes are:

Play, a Gift of God
The Body, the Temple of the Holy Spirit
The Companionship of Play
Recreation and Vacation

June 5

THEME: *Play, A Gift of God*

PRELUDE

CALL TO WORSHIP:

O magnify the Lord with me, and let us exalt his name together.
Sing praises to God, sing praises; sing praises unto our King.

HYMN OF JOY: "Rejoice Ye Pure in Heart" or "Joyful, Joyful, We Adore Thee"

LEADER: Our meditation and worship for the coming weeks is to be centered about an appreciation of play as one of God's great gifts to mankind. Man was created with an inherent love of play. The joy of creative play remains one of the deepest satisfactions of human life. Wherever normal human beings gather, in groups large or small, there soon becomes manifest in one form or another this universal tendency of the human spirit to express and recreate itself in play.

But if play is a characteristic, native to the human spirit, it is one of God's gifts to the race. It is not something foreign to earnest living and apart from religion. Indeed it is one of the vital elements in that "abundant life" which Jesus came to bring. It is significant that Jesus performed his first miracle at a joyous social function, a wedding feast, where the spirit of play and festivity had free expression.

Again we should recall that in the parable of the Great Supper Jesus likened life to a feast at which we are invited guests and he condemned those guests who declined the invitation because they adjudged their business and personal affairs of more importance than the feast. Or finally, we should remember those memorable words of Jesus at the end of his earthly life when he said: "These things have I spoken unto you that my joy may be in you, and that your joy may be made full."

SCRIPTURE: Psalm 16:5-9, 11 and I Corinthians 9:23-27

LEADER: Many of the world's greatest achievements have been wrought through the freedom of expression and the enthusiasm of living that has come by the spirit of play. Masterpieces of art and of music and of architecture can never be achieved by mere stolid plodding. They are always the creations of an exuberant spirit, filled with the joy of living. When Walt Whitman was writing his great poems was doing the thing his inner spirit love more than all else in the world, to Whenever any man works at his highe and best he works with a joyous aband that is closely akin to the spirit of pla Let us thank God for the spirit of play our lives.

PRAYER:

Father, we thank thee that thou hast made lives like a great tapestry into which should be wo for its highest beauty, joy, sorrow, work, play, ho of companionship with individuals and groups, seasons of solitude. Help us to find complete rela tion in wholesome amusement that shall enable us live abundantly. And our Father, help us to be selfish in our good times. May we find a joy in shar some of our hours of leisure with those who have learned to play. Lead us into the great joy that co from sharing with others. Amen.—GRACE PICKRELL

TALK: One of the finest expressions of t importance of play in abundant living h been given by that able interpreter of l and of religion, Dr. Harry Emerson F dick. He writes as follows:

Too long have we frowned on play. Here, example, are the rules laid down by an Ameri school in 1784:

"We prohibit play in the strongest terms . . . . students shall rise at five o'clock in the morn summer and winter . . . . The students shall be dulged with nothing which the world calls play these rules be observed with strictest nicety: for th who play when they are young will play when t are old."

Exactly. "Those who play when they are yo will play when they are old."

Some of us look back upon a glorious youth, for one, can bear witness that not one boy of old gang went permanently wrong. Our play right—we roamed the woods, fished the streams, b shanties by the brookside, and played our games.

Today I walk the streets of New York and w the boys and girls. It is estimated that out of e

*Dayton, Ohio. Dr. Howe is professor of Systematic Theology and English Bible, Bonebrake Theological Seminary.

hundred boys on Manhattan Island, eighty spend
leisure time upon the streets and that of all
hings they can do there, fifty per cent are inimi-
o character and twenty per cent downright il-
Of course we have a crime wave, largely made
f juveniles. We are making criminals in our
cities faster than we can put them in jail.
e unfortunate youngsters are not learning how to
And those who do not play when they are
will not play when they are old.
i you ever stop to think that nothing beautiful
into life until folks began to play?
primitive days cave men made pottery because
needed receptacles for food and drink. Their
and formless dishes were strictly utilitarian.
when centuries had passed and life had eased a
, men began to play with pottery, to mold, dec-
, and color it, to shape it into symbolic forms
graceful lines. All art thus comes from play.
brings from the margin over and above bare ne-
ty.
e primitive men, too, used their voices for strictly
arian purposes. They shrieked in fear, cried for
, bellowed with rage to scare an enemy. But
life had eased a little, they began to play with
voice. They sang; love songs, folk songs. All
e comes from play.
imitive religion was also utilitarian. It was a
e way of getting rain, raising crops, winning wars,
defeating the ghostly hordes of demons. But
the understanding of spiritual life deepened and
itive dreads were lifted a little, men began to
with religion. They rejoiced in the Lord, sang
s, and danced before the Lord, held celebrations
festival and thanksgiving, and, like the Hebrew
mist, went up to the sanctuary and kept holy
That is to say, they were religious, not because
had to be, but because they loved it.[1]

MN: "O Worship the King"

June 12

EME: *The Body, the Temple of the Holy Spirit*

ELUDE

L TO WORSHIP:

Holy Spirit, keep us pure,
t us thy strength when sins allure,
bodies are thy temple, Lord,
thou in thought and act adored.

MNS: "Keep Thyself Pure! Christ's Soldier"
"Father in Heaven, Who Lovest All" *(stanzas 1, 2, 3.)*
I Would Be True"
Just as I Am, Thine Own to Be"

IPTURE: I Corinthians 6:19, 20.
omans 12:1-2.
oman 15:1.
salms 119:33.
Matthew 5:8.
salms 51:10.

CHRISTIAN'S CREED regarding his body:

e body is God's Temple. Therefore:
I will make it strong and healthy, so that it
be serviceable to him.
I will keep it clean and wholesome, so that it
be worthy of him.
I will use it with all the skill and power I can
nand in games and in unselfish deeds of service,
hat it may glorify him.

Ve are long past the day when the human body
thought of as base and a thing to starve and
sh for the glory of God. Today we are taught
ink of the body as a sacred instrument of life,
pport and foundation of the soul. To give heed
s health is increasingly a part of our religion.
make it efficient and responsive in carrying out
s is as essential to our moral life as the cultiva-
of the ideals themselves. Happy are we if with
ur direct care and culture of the body we do
neglect those curative and strengthening influences
spring out of inner spiritual soundness and purity
hought."—From *The Daily Altar* by Willett and
ison.

---

would be pure, for there are those who care."
rity is an adventure, an adventure of reverence
ellowship. What greater lure is there than this of
ming crystal clear "so that God's light may shine
gh?"

gore in "Songs of Kabir" says of the great within:
hin this earthen vessel are bowers and groves,
within it the Creator;
in this vessel are the seven oceans and the un-
mbered stars.
touchstone and the jewel appraisers are within;
within this vessel the Eternal soundeth, and the
ings well up.
n, my Friend,
beloved Lord is within."

---

body, Lord, is ours to keep
lowing health and strength for thee
through its life thy life may live,
will more strong, and swift, and free.

"The mind, our Lord, is ours to keep
In cleanliness and purity,
That every thought, and word, and deed
May own itself akin to thee.

"The soul, our Lord, is ours to keep
In close companionship with thee,
That soul is body, mind, and heart,
And these are but a unity!

—ELEANOR B. STOCK.[2]

"I could not leave thee, Christ! For where I sought
To fling aside thy counsel, when I thought
That in my crazy freedom I should find
Some way of life for body, soul and mind
Better than thou didst teach, I heard thee say,
'Come back to me, for thou hast lost the way.'"
—DWIGHT BRADLEY.

"The Egyptian king Aahmes is credited with originating the familiar saying that it is as unwise to keep the mind always serious and intent upon business as to keep a bow always bent . . . . Ambitious young men who have to earn and learn, and are determined to do both, must remember that their power depends upon keeping the mind and body in condition; and the human body demands relaxation and diversion."
—From *Making the Most of Ourselves* by Wilson.

God's Temple

My body is a temple
That needs the greatest care;
It must be clean and wholesome,
For God is living there.
And if I keep the temple,
My body, strong and clean,
My mind must be as wholesome,
Although it can't be seen.

My thoughts must be unselfish;
My words must comfort give;
My deeds must all be worthy
Of him with whom I live.
The bracing air I breathe in,
The ocean where I swim.
The sports that build my muscle,
I'll use for love of him.

—ESTHER H. DOOLITTLE.[3]

Additional material may be found in *Singing Pathways*, by Mary Stevens Dickie (Powell & White).

June 19

THEME: *The Companionship of Play*

HYMNS: "When Thy Heart with Joy O'erflowing"
"Love Thyself Last"
"Father, Hear the Prayer We Offer"

GUIDEPOSTS TO COMPANIONSHIP:

1. Friendliness

"Behold how good and how pleasant it is,
For brethren to dwell together in unity." Psalms 133:1

"It's fun to make a fortune; it's fun to make an education; but most of all it's fun to make a friend."
—Eleanor Abbott.

2. Togetherness

"The Kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away." Matthew 13:47-48.

"Did you ever watch a fire slowly die away as one by one the logs fell apart; then suddenly burst into flame as they were brought together? One log alone may glow but it will not produce fire.

"Life is like a fire. It comes in richness when people are together. The shipwrecked sailor marooned alone on a bit of island, the narrow-hearted person marooned on a little island of self, are logs fallen apart; the fires of the mind and the heart flicker low little by little, grow cold, and the gray ash creeps over them.

"A fire can use all kinds of wood—apple, pine, beech, big knotty sticks, and kindling. Heap it with different kinds and see how beautiful it is . . . .

"So life, yours and mine as well as world life, needs all kinds of people in it, strong friends, little folk, 'kindred spirits,' folk who are 'different,' families, and foreigners. Do you know the joy of belonging to such a fellowship."[4]

3. Service

"All things therefore whatsoever ye would that men should do unto you, do ye also unto them; for this is the law and the prophets." Matthew 7:12.

One of the surest guideposts to companionship in play is the guidepost of service. Let two hearts set out with common purpose to make their leisure a thing of blessing to some needy soul and they will find that they have made themselves companions in the deepest way. To be able to make our holiday indeed a holy day for those who stand in need is to taste the deepest satisfaction of living and to find companionship growing dearer in the process.

He Is My Friend

"He is my friend, who will spend long hours,
Walking woodlands, visiting the flowers,
Who learns of God from the forest teachers,
Little kindly furred and feathered creatures.

"He is my friend, who in quiet nooks,
Finds charming people stepping out of books;
Dear Tiny Tim, and David Copperfield,
Ivanhoe, Elaine with a shield.

"He is my friend, whom I love the best,
Who takes me with him on the Spirit's Quest,
Daring with God to make of every duty
An adventure in the search of beauty."
—ELEANOR B. STOCK.[2]

"No man is the whole of himself, his friends are the rest of him. A man's bare individuality is like the piece of grit that gets into an oyster shell, but the pearl of his life is made by relationships that are built up around it. Let a man endeavor to abstract from his life all the meaning that has come from friends, family, and social relationships, and he will soon see how very small his narrow self is, and how his true and greater self is inconceivable without the social body of which he is a member."—HARRY EMERSON FOSDICK.

"The zest of reading books with an appreciative friend; listening to music; tramping along a country road; discovering new pleasures in common tasks, mutual friends, and daily experiences; the fun of surprising a friend with something that will give pleasure; in fact, just the solid enjoyment of those whom we love, is a responsibility that we all need to fulfill better than we do."—BERTHA CONDE.

PRAYER:

"O, thou, Who art the Great Companion, we thank thee that thou didst not place each of us in a separate and lonely world of his own, but didst bestow upon us the privilege of companionship. We thank thee for all the ways of linking our living to the lives of others: through speech and song; through play and work; through joyous adventure or common hardships; through mutual friendliness and sympathy and understanding; through common aspiration and common purpose. Teach us to find our share in this gift through the sharing of it; to find the blessing from thy gift through the giving of it." Amen.—From *Services for the Open.*

PRAYER:

Make me too brave to lie or be unkind,
Make me too understanding, too, to mind
The little hurts companions give and friends,
The little careless hurts that no one quite intends,
Make me too thoughtful to hurt others so.
Help me to know the inmost hearts of those for whom I care;
Their secret wishes, all the loads they bear,
That I may add my courage to their own.
May I make lonely folks feel less alone,
And happier ones a little happier yet.
May I forget
What ought to be forgotten and recall,
Unfailing, all
That ought to be recalled, each kindly thing,
Forgetting what might sting.
To all upon my way
Day after day,
Let me be joy, be hope, let my life sing.
—From *Youth Adventures With God*

June 26

THEME: *Recreation and Vacation*

SENTENCES OF PRAISE:

O come, let us worship and bow down, let us kneel before the Lord our maker.

O Lord, open thou our lips, and our mouth shall show forth thy praise.

Seek ye the Lord while he may be found, call ye upon him while he is near.

For great is the Lord and greatly to be praised.

HYMNS:

"We Are Come with Joy and Gladness"
"Dear Lord and Father of Mankind"
"O Lord of Life and Love and Power"

"Recreation—solemn and beautiful and many-colored word—word of the newness of life! Are you letting it mean to you only movies or only dancing, or only a book by the fire, or a gossip over teacups? Would you be willing to try for one week cutting out any fun that does not bring new life to your body or mind or spirit, and putting in its place something that does? Do you think you would be sacrificing a great deal? If every boy and girl should do that for a week what things do you think would stop?

"O understanding Christ, I love fun so! Help me to see it, and to make it, and to give it everywhere I go. Help me to trust You enough to believe that your way is the gladdest way. Make me, even in the recreation of my spirit, a good sport!"[4]

Out-of-Doors Friendliness

"Truly to play, which is to re-create, one usually wants companionship, and the more resources one has for companionship, the richer one is in the ability to play. But it isn't just the companionship of people; it's the whole world full of life that one has for friendliness in play.

"Sometimes the breeze comes blowing fresh against my body; teasing me to play, and away we go to-

---

arry Emerson Fosdick, "Living for the Fun of It," *American Magazine*, April, 1930. Used by permis-

[2]Copyrighted and set to music in *Singing Pathways* by Mary S. Dickie. Publishers, Powell and White, Cincinnati, Ohio.

[3]From *A Child's Garden of Song*. Used by permission of The Century Co., owners of copyright.

[4]From *The Girl's Everyday Book*. Used by permission of the National Board of the Young Woman's Christian Association of the U. S. of America.

gether, tingling with the joy of moving, and filled with rollicking freedom. Do you know how to play when the wind calls?

"Sometimes on a clear morning, when warm sunshine greets the world, the day leads me out of doors to the hills, to the fields, and down to the sea; and everywhere I go, the sunshine makes brown fields and green hills and blue water sparkle and glisten. On such a morning all nature is laughing and coaxing me to laughter, too! Do you know the fun of playing with yourself when the sun shines?

"To let one's spirit laugh in the sunshine is truly to re-create."[4]

Good Recreation

1. Is physically helpful.
2. Is mentally refreshing.
3. Is morally strengthening.
4. Is socially enriching.
5. Is enjoyable.
6. Is exciting.
7. Develops appreciation of the beautiful.
8. Develops desirable personal traits.
9. Is easy enough to allow success.
10. Is difficult enough to challenge.
11. Brings no regrets.[5]

Lowell in speaking of Edmund Quincy said, "Much did he and much well; yet most of all I prized his skill in leisure, and the ease of a life flowing full, without a plan; for most are idly busy."

[5]From *Recreational Materials and Methods* by E. O. Harbin. Copyright, 1931. Used by permission of the publishers, Cokesbury Press.

Many there are for whom vacation time never comes. Theirs is the stern duty of toil from day to day without those seasons of refreshing in which men turn aside to laugh and play. Yet even for these the spirit of play may prove a joy and boon. For as their hands pursue familiar tasks their spirits may laugh within them and it becomes their play to do their work with skill and gladness. For as Dr. Fosdick says, the best work we ever do is that which we do for the joy of it. He goes on to say:

"Millet, the French artist, had to paint signs to make both ends meet, but this was not his best work. He painted his masterpieces, 'The Angelus' and 'The Gleaners,' for the sheer love of painting them. An author may have to write hack stuff to keep the pot boiling, but when he has leisure to write something that he wants to write for the creative joy of writing, that will be his best work.

"Indeed, it was in this mood that John Bunyan wrote *The Pilgrim's Progress*. He said himself, that he wrote it for diversion; . . . .

'nor did I undertake
Thereby to please my Neighbor, no not I;
I did it mine own self to gratifie.'

"Certainly the major need in our industrial order is so to arrange human relationships and economic processes that increasing multitudes of people shall be working for the fun of it. No civilization in the world's history ever yet survived where the great mass of the people's labor became servitude and drudgery.

"Yet in many cases the real reason why we do not do our work in the spirit of play lies in ourselves, rather than the outward circumstances. We have not caught the idea. We lack the spirit of Stradivarius the great violin maker, as George Eliot interprets him:

" 'When my master holds
'Twixt chin and hand a violin of mine,
He will be glad that Stradivari lived,
Made violins, and made them of the best.
The masters only know whose work is good:
They will choose mine; and while God gives them skill,
I give them instruments to play upon,
God choosing me to help Him . . . .
He could not make
Antonio Stradivari's violins
Without Antonio'."

STORY: "The Whittler of Cremona" by Katherine Dunlap Cather found in *Boyhood Stories of Famous Men*, Century Co., and *Knights of Service*, Abingdon Press

SCRIPTURE: Psalms 24:1-5; John 15:5-11.

PRAYER:

"God, all our moments belong to thee. One is just as important as another and it matters greatly how we use them. May we not treat lightly our hours of leisure. There are many interesting things to do such fascinating subjects for study that we have but to choose the most appealing within our opportunity. Let us not wilfully waste time, but divide the precious hours among those things that shall bring satisfaction and joy into our lives." Amen.

JUNE SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Elva Westbrook Edwards**

"The meeting will please come to order. At this meeting of the worship committee, we must plan the worship programs for June. We have here a number of programs which may prove of help to us. They have, however, been planned for churches with age-group departments. Here's one for the primary department, one for the junior department, and one for the young people's department. Since in our church our department includes all of these ages, we might combine these programs in some way. Suppose we look over these programs first."

"They all have to do with play don't they, 'the fellowship of play.' I think that is a good topic for June since it is the beginning of vacation."

"But they all seem to use different subtopics about play. The junior department plans suggest as the first topic 'Gratitude for Play' and—"

"The young people's plans have a topic almost like that too, 'Play—a Gift of God.' "

"I think that ought to be one of our topics, too, 'Giving Thanks to God for Play.' But I believe we ought to have some other services first to sort of prepare the way. Perhaps we might have as the first topic. 'The Value of Play,' and consider how play leads to friendship among boys and girls and older people, too."

"Here in the junior plans is a topic on 'The World Fellowship of Play.' I like that topic."

"So do I. Here are some things about the play of other people in the primary plans too."

"Suppose we make that our second topic, to show how people all around the world like to play just as we do. We might call it. 'Play Around the World.' "

"Here in the junior programs is a topic on 'Extending the Fellowship of Play.' I think that might be a fine way to end our month, planning what we can do to give others a better chance to play. We might plan some sort of service project to take up during the summer or in the vacation church school along this idea, such as inviting a group of poor children from some city church to come out into the country here and have a picnic with us in the woods."

"That would be fine. We might talk about that more later. Now I think we have all our topics. Let's put them down on the board."

*Research Assistant, International Council of Religious Education.

June 5—"The Value of Play"
June 12—"Play Around the World"
June 19—"Thanking God for Play"
June 26—"Giving Others a Chance to Play"

"The next thing is a call to worship for the month. Since we do not have printed programs, I think it best to keep the same one all the month."

"In the primary plans they suggest the one hundredth Psalm, wouldn't that make a good call to worship."

"Yes, especially the first few verses. Let's put that down."

CALL TO WORSHIP:

Make a joyful noise unto Jehovah, all ye lands.
Serve Jehovah with gladness,
Come before his presence with singing.
Know ye that Jehovah, he is God.

"We need a response which we can use for the offering service throughout the month, too. There are none given in these other programs."

"Here's a song in the *Hymnal for American Youth* which I think might be suitable. It isn't called a response, but I believe it would be good."

OFFERTORY RESPONSE: "Savior, Blessed Savior," first verse.

"Now let's divide into groups and assemble the materials for each of these topics. We'll take turns using these age-group programs for materials. We may need to get some additional materials to fill in, since our topics are not just like theirs. We'll just list the materials for each Sunday tonight, and then one from each group may take charge of the service for that Sunday and work out the order of service. Suggestions for the order of services may be found in these age-group programs or in some of the programs which have been given in the *International Journal* for past months. The person who has charge of the program might ask others to take part, though she must be sure to have the boys and girls who take part, practice with her before the service."

June 5

THEME: *"The Value of Play"*

HYMNS: See the young people's program for June 19.

Also some of the songs suggested for the primary department, June 5, if familiar.

PICTURE APPRECIATION: See primary service for June 5.

LEADER'S TALK: "The Value of Play." Some suggestions for this talk may be gotten from the young people's plans for June 5 and June 26, though it will need to be kept in simpler words. Stress the joy and happiness of play, and the way friendships are built up through play.

READINGS: Some of the readings in the young people's plans for June 19 may be used in connection with the leader's talk, or as separate readings, choosing only those which show the value of play.

PRAYER POEM: "The Playmate of Nazareth," primary service for June 12.

June 12

THEME: *"Play Around the World"*

HYMNS: "Far Round the World"
"In Christ There is No East or West"
"With Happy Voices Singing"

PICTURE APPRECIATION: See suggestions in junior service under the topic, "The World Fellowship of Play."

LEADER'S TALK: "Play Around the World." Some suggestions for this may be gotten from the superintendent's talk in the primary service for June 26. Stress the idea of the similarity of play of children everywhere.

POEMS: "Where Go the Boats?" Robert Louis Stevenson.

"Little Children"

Sporting through the forest wide;
Playing by the waterside;
Wandering o'er the heathy fells;
Down within the woodland dells:
All among the mountains wild,
Dwelleth many a little child!
In the baron's hall of pride;
By the poor man's dull fireside;
'Mid the mighty, 'mid the mean,
Little children may be seen,
Like the flowers that spring up fair,
Bright and countless everywhere!
In the far isles of the main;
In the desert's lone domain;
In the savage mountain-glen,
'Mong the tribes of swarthy men;
Wherso'er the sun hath shone
On a league of people'd ground,
Little *children* may be found.

MARY HOWLITT.

June 19

THEME: *"Thanking God for Play"*

HYMNS: Young people's plans for June 5. Junior plans under topic "Gratitude for Play."

SCRIPTURE: See young people's service for June 5.

POEMS ABOUT PLAY: The suggestions given in the junior plans, Section I, may be followed if suitable to the group.

(Continued on page 8)

Current Film Estimates

The National Film Estimate Service

ias the Doctor (Richard Barthelmess) (First onal) Serious, very clinical medical story. Hero fices career to take blame and jail sentence for ner's crime. After release, performs emergency ation, and wins back happiness for all. Earnestly), but rather heavy entertainment.
A: Interesting *For Y: Interesting*
For C: Beyond them

e Your Listening (William Haines, Madge ns) (MGM) Hodge-podge of little merit except ar as it is an authentic portrayal of activities in o-broadcasting studio. Haines in non-smart- c role. Minor roles well acted in mediocre story.
A: Stupid *For Y:* Doubtful *For C:* No

londe Captive (Australian explorations) (Colum- Absurd title and publicity for fine entertain- t and educational film. Elaborate picture of nitive life in Australia. No sound except intel- at vocal explanation by Lowell Thomas. White an, shipwrecked years before, mere interesting dent.
A: Excellent *For Y: Interesting*
For C: Probably good

roken Wing, The (Leo Carrillo, Lupe Velez) ramount) Another burlesque Mexican braggart Self-appointed overlord of his province, illo is all-powerful but naive. Finally loses his ved girl, charmingly played by Lupe Velez, to erican aviator who crashed nearby in storm. dly.
A: Fair *For Y:* Fairly good *For C:* Hardly

arnival Boat (William Boyd) (RKO-Pathe) ch exceedingly interesting and instructive por- al of strenuous life and work of lumberjacks in ote mountain forests, splendid backgrounds and tography. Otherwise merely hectic melodrama strains after thrill with mediocre acting. Show- t mere incident.
A: Perhaps *For Y: Good* *For C:* Exciting

heaters at Play (Tommy Meighan) (Fox) ghan excellent as reformed crook setting out atch gang of jewel thieves on Atlantic liner, ng them his own long lost son. Shows fine bits on very methods. Well tangled plot, interest sus- ed, good comedy by Charlotte Greenwood.
A: Good of kind *For Y:* Doubtful
For C: No

ossacks of the Don (Russian production) kino) Grim, realistic picture of primitive passion crude village life in South Russia. Some rather inal camera work, but direction is clumsy, acting, y and ludicrously overdone. Rather hectic as rtainment.
A: Different *For Y:* Unsuitable *For C:* No

rowd Roars, The (James Cagney) (Warner) fessional-auto-racing melodrama seeking chiefly ll, sensation, and endless noise, with some footage he cheap love affairs of very cheap people. Hard- ed hero treats 'em rough, including girls and the lish language. Typical low-caste life.
A: Hardly *For Y:* Doubtful *For C:* No

ancers in the Dark (Miriam Hopkins) (Para- nt) Sophisticated stuff about wisecracking aret-heroine of very checkered past, who finds love in young sax player, defeats evil intentions arious rivals—and finally "true love" wins. Sex ief idea of whole concoction.
A: Hardly *For Y:* Unwholesome *For C:* No

isorderly Conduct (Sally Eilers, Spencer Tracy)) Clever, fast picture of romance, police, and -life gambling. Hero-policeman is engaging ter, heroine a chronic but fascinating lawbreaker, father a gambling overlord—and all ends happily. police publicity, very doubtful.
A: Good of Kind *For Y:* Doubtful
For C: No

xpert, The (Chic Sale, Dickie Moore) (Para- nt) Well-done, sentimental story of lively, ious old granddad from country, who tries living his city children-in-law but retreats to Home Aged. Fine role played by small boy. Well d, human, convincing, laughable.
A: Good of kind *For Y: Amusing*
For C: Amusing

inal Edition, The (Pat O'Brien, Mae Clarke) lumbia) Above average newspaper-murder- tery yarn, with usual "movie" newspaper- osphere. Good suspense. Heroine cleverly evidence on elusive crook, wins back her reporter and also job as wife of city-editor.
A: Good of kind *For Y: Amusing*
For C: Probably good

ireman, Save My Child (Joe E. Brown) rner) One of Brown's best roles—as local fire- f, baseball hero, and inventor, then star pitcher a big league team for whom he almost loses the ld Series when he hears a fire siren, but wins it ead. Good clean fun. Misleading title.
A: Amusing *For Y: Good* *For C: Good*

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicate the special recommendation of the National Film Estimate Service.

Students of the modern motion picture are aware that in some cases the title of a picture or the display posters in the front of a local theater advertising it are seemingly quite objectionable, while the content and effect of the film itself are desirable and wholesome. For this reason, these film estimates, which describe the content only, will sometimes be at variance with the title or the local advertising. Readers of these estimates will need to keep these facts in mind.

Freighters of Destiny (Barbara Kent) (RKO-Pathe) Western of unsual interest showing business of wagon-freighting to remote hamlets in the Sierras, with good admixture of danger, thrill, and romance. Notable for beautiful mountain scenery and fascinating sound effects.
For A: Good of kind *For Y: Very good*
For C: Good

Girl Crazy (Wheeler and Woolsey) (RKO-Pathe) Hilarious nonsense-farce about Eastern ne'er-do-wells on a Western dude ranch. Typical hokum and horseplay, with less vulgarity than usual. Laughable for all admirers of Wheeler and Woolsey but hardly their best work.
For A: Depends on taste *For Y: Amusing*
For C: Perhaps

Hotel Continental (Peggy Shannon, Theodore von Eltz) (Tiffany) Well done, sophisticated, romantic crook melodrama laid in famous old hotel on its last night. Hero a famous embezzler seeking loot concealed years before, charming heroine also a crook with scarlet past, both made admirable at the end.
For A: Good of kind *For Y:* Doubtful *For C:* No

Impatient Maiden, The (Mae Clarke, Lew Ayres) (Universal) Blasé heroine approves love, sneers at marriage, but young ambulance doctor changes her ideas and she, his. Very clinical operation the climax. Well acted, but rather banal and improbable story.
For A: Hardly *For Y:* Doubtful *For C:* No

Lure of the Ring (Jack Dempsey) (State Rights) Glorifies prize-ring prowess as great American sport, showing big moments of a dozen fights, particularly the Knockouts, with very crude vocal accompaniment throughout. Primarily a blatant ballyhoo for Dempsey's "come-back."
For A: Depends on taste *For Y:* Doubtful
For C: Better not

Michael and Mary (English production) (Universal) Excellent screening with dignity and taste, of A. A. Milne problem play. Two fine, earnest people marry, risking bigamy under rigid English divorce laws. Beautifully acted and spoken, strong dramatic value, convincing characters and conclusion. Slow tempo of real life.
For A: Very good *For Y:* Probably good
For C: Beyond them

One Hour With You (Chevalier, Jeannette McDonald) (Paramount) Artistic, highly sophisticated Parisian comedy, skillfully directed and deftly acted by notable cast. Deliberately suggestive, amusing portrayal of husband genuinely in love with his wife but still susceptible to artful vamp. Decidedly adult.
For A: Very good of kind *For Y:* Better not
For C: No

Pleasure (Conway Tearle) (Art Class) Amateurish production in which author, unhappily married to an unfaithful wife, falls in love with a model. Situation is cleared up when wife leaves with another man and gets divorce. Cast is too good for slow and artificial story.
For A: No *For Y:* No *For C:* No

Prestige (Ann Harding, Adolph Menjou) (RKO-Pathe) The lovely actress and fine cast wasted on hectic and depressing picture of horror and suffering in jungle prison camp in tropic India. Degenerate humanity, torrid heat, hard liquor, sex, etc. Aims primarily at morbid thrills, and succeeds.
For A: Hardly *For Y:* By no means *For C:* No

Shopworn (Barbara Stanwyck) (Columbia) Trite story of rich youth in love with waitress to whom mother violently objects. Misunderstandings and separation—heroine has liaisons and stage career—final reconciliation to which even mother contributes. Stanwyck's acting a redeeming feature.
For A: Ordinary *For Y:* Unsuitable *For C:* No

Should a Doctor Tell? (English production) (Regal) Edgar Wallace story of the complex consequences of an early mis-step by the heroine, absurdly exploited as "daring and sexy." Mostly well acted, slow in tempo, and not sensational, and quite un-Hollywood in dignity and convincingness. A serious problem play.
For A: Rather good *For Y:* Passable
For C: Beyond them

Sky Devils (Spencer Tracy, William Boyd) (U. A.) Fast and furious burlesque of army life in American aviation corps in Great War. Wildly improbable. Incessant slang, wisecracks, bad English. Extraordinary air-stunts, hair-raising feats, constant laughs. Low comedy at its best.
For A: Hilarious *For Y: Amusing*
For C: Good but exciting

Wayward (Nancy Carroll, Richard Arlen) (Paramount) Feeble repetition of old theme. Snobbish mother opposes son's marriage to chorus girl, who fights back and wins out. Poor dialog, and some weak acting especially by Arlen, are no help to trite story. Listless production.
For A: Mediocre *For Y:* Worthless *For C:* No

Young Bride (Helen Twelvetrees) (RKO) Fine, intelligent heroine buried in false story and welter of cheap people. Supposed to love vacuous, blatantly conceited hero. Slang-stuffed dialog, cheap cafe and dance-hall background. General public will think it "life."
For A: Cheap *For Y:* Better not *For C:* No

Your Mother and Daughter Plans

May 8-15, 1932

CHURCHES are still making plans for Mother and Daughter events. Mother's Day is the beginning of the week. Some hold a worship service in the church or church school. That is easily planned and can be very effective. Others hold a Mother and Daughter banquet or party.

The materials listed below will tell all about it.

	Each	Per 100
"The Mother and Daughter Observance," by Abbie Graham. 28 pages		15 cents
Mother and Daughter Worship Services, usable for Mother's Day.		
"The Achievements of Women"	1c	$ .75
"The Ideals of Motherhood"	1c	.75
"We Would See Jesus"	1c	.75
Mother and Daughter Song Sheets for banquets, etc.	1c	.75
"After Mother and Daughter Week—What?"	1½c	1.25

Prices postpaid. Cash with orders, please.

Order from your state or provincial council, your denominational board, or the International Council of Religious Education.

What's Happening in Religious Education

THIS is Leap Year. On February 29, the extra day, we wrote a letter to the General Secretary of each of our accredited state councils of religious education asking just how each staff member was using this extra day. The answers furnish a vivid cross section of state council work. Here they are, many of them necessarily condensed.

Southern California, *H. V. Mather,* General Secretary: Prepared for three committee meetings; arranged railroad transportation; adjusted representative membership on the state executive committee; planned series of meetings for representatives of the World's Sunday School Association, International Council, and Southern California Council; personal conferences; office detail; attended meeting of young people in interests of our summer schools of leadership training; attended advance showing of George Arliss in "The Man Who Played God."

Colorado, *Harold M. Gilmore,* General Secretary: Started in Pueblo completing arrangements for youth conference, May 11; arranged workers' conference in the afternoon and series of conferences with Roy A. Burkhart; several conferences, followed by forty-mile drive to Canon City to organize a Canon City Youth Council; arranged also for meetings with Roy Burkhart on May 11; afternoon, drove to Colorado Springs, seventy-five miles, to arrange annual meeting of El Paso County Council for May 10 and for conference with Mr. Burkhart; after personal conferences, drove to Denver; read mail and worked until 10:30 p. m.

Connecticut, *J. Quinter Miller,* General Secretary: Prepared to lead conference on a community standard training school; counselled with Ministers' Association about launching cooperative leadership school; worked on poster announcing summer school dates; sent communication to Senate Foreign Relations Committee concerning United States entry into World Court; conference on organizing a vacation school; correspondence; etc.

Illinois, *T. A. Tripp,* General Secretary: In Olney, for meeting of Richland County Council; correspondence; consulted local leaders regarding State Convention at Olney in May; wrote leaflet on State Conventions; bus to Lawrenceville for meeting of Lawrence County Council, afternoon and evening; midnight train for Paris to attend Edgar County Council on following day.

Iowa, *Walter Hutton,* General Secretary: Prepared for and taught two hours in county-wide leadership school; conference with pastors and county officers on council work; planned program and prepared promotion material for State Convention; correspondence. *O. G. Herbrecht,* Director of Young People's Work: Traveled thirty miles to County Older Boys' and Older Girls' Conference; led six program periods of a total of four and one-half hours; wrote letters; drove thirty-five miles to be on time for a meeting March 1.

Kansas, *Myron C. Settle,* General Secretary: Ill at home with "flu" but drove thirty miles and back in evening to teach in leadership school.

Michigan, *E. W. Halpenny,* General Secretary: Planned for Committee on Education meeting, March 3; planned field dates into June; interviews; arranged material for combination "Summer Camp Announcement and Book Review" bulletin; went to Jackson to address the Jackson Child Study Group; home at 11:30 p. m. *Bernard Coggan,* Adult Work and Administration: Financial problems; worked on manual for adult conferences; met committee planning executive session of the Lansing Council of Religious Education; extended interview with representative of press on publicity; session with auditor and printer; usual correspondence. *Ione Catton,* Children's Work and Vacation Church Schools: Ill at home with "flu" but dictated letters to State Committee on Children's Division Work, also to International Leadership Training Committee of Children's Work Advisory Section on committee work for year; correspondence on specific problems; corrected fifteen reading course reports and worked on worship service for *The Elementary Magazine.*

Minnesota, *H. L. Stright,* General Secretary: Spent part of morning in office checking up leadership conferences and local organization for promotion of State Young People's Conference, which met the day before; lunch with Y. M. C. A. Secretary; several interviews regarding contributions to State Council; in evening worked out syllabi for young people's meetings.

Missouri, *H. W. Becker,* General Secretary: Arranged set-up meeting of Kirkwood Leadership School; conference with man seeking to do much needed work for the Council; prepared promotional materials for five-year plan of enlistment of those unreached by Sunday school; financial letter; prepared suggested program and plans for County Young People's Conferences for all counties; correspondence; strenuous life called for session with the doctor.

New Jersey, *Henry Reed Bowen,* General Secretary: Prepared for evening teaching engagement, (two hours); dictation (one hour); conference with fellow staff member (one-half hour); travel from Newark to Camden (three hours); three teaching periods in Community Training School (three hours). Distance traveled eighty-five miles. *Frances M. Hedden,* Vacation Church Schools and Children's Work: We had the fun of putting our new Children's Division office to rights. (Field engagements had kept us away on the actual moving day.) Many decisions on the placement of furniture, arrangement of reference books within easy reach of books and magazines for the help of inquiring teachers; heart tugs over which files should be kept. *Irwin G. Paulsen,* Leadership Training and Adult Work: Checked over three days' accumulation of mail; correspondence; three personal conferences; luncheon conference with Methodist District Superintendent; prepared for evening conference; left for county reorganization meeting in adjoining city; spent evening at a district council monthly meeting with address and conference; distance traveled 100 miles. *Otto F. Laegeler,* Church School Administration and Weekday Religious Education: Spent part of morning clearing up correspondence; Baptist North Jersey Ministers' Meeting at 11:00 o'clock; conferences with two Baptist pastors on vacation church schools and with another Baptist pastor on Young People's Summer Assembly; meeting with the program committee of our Baptist Pastors' Annual Conference.

New York, *W. G. Landes,* General Secretary: Prepared and sent out a document of suggestive material for county convention programs to be held in thirty counties this spring; prepared a plan of procedure for reorganizing a county for a cooperative program of Christian education; office correspondence and routine; two hours with religious education committee of a local church. *T. Basil Young,* Weekday Church Schools, Vacation Church Schools, and Leadership Training: Acted as dean and a faculty member in a county standard leadership training school with 160 enrolled students representing twenty-two communities. *Sarah E. Green,* Children's Work: Conducted an all-day city coaching conference for children's division workers.

North Dakota, *C. A. Armstrong,* State Superintendent: Since this was the day for county executive committee meetings all over the state, I began the day with a fervent prayer that God would direct these meetings. Dictated letters all forenoon; luncheon meeting with nominating committee of State Council; afternoon, personal conferences and preparation of material for vacation church school leaflet; evening at home reading *International Journal* and *Christian Century.*

Ohio, *A. T. Arnold,* General Secretary: Personal conferences; correspondence; and routine office service. *F. A. Shults,* Leadership Training and Vacation and Weekday Work; Promotion of leadership training classes and schools; correspondence; office routine. *Mrs. R. M. Sandy,* Children's Work: Routine service; taught two classes in country-wide standard training school.

Oklahoma, *J. S. Peter,* General Secretary: A. M. Attended county and Ministerial Alliance meeting where we considered results of county survey and appointed follow-up committees to plan for meeting needs revealed in the survey. P. M. Set up county training schools; planned for two county conventions; completed unfinished business of state convention; correspondence.

Pennsylvania, *Walter E. Myers,* General Secretary: Spent forenoon in office on reports, correspondence, and wrote two articles for *Pennsylvania Herald;* luncheon conference at Y. M. C. A.; conference with two denominational leaders concerning county convention itineraries and cooperative service; supper and evening at annual church school meeting in West Philadelphia. *H. C. Cridland,* Adult Division: Spent six hours in office of Allegheny County Sunday School Association headquarters; taught class in leadership training school; attended two meetings; conducted two conferences; had one personal interview; sent out 299 letters. *B. A. McGarvey,* Field Organization: Spent day at home in office; answered twenty-two letters; held four personal interviews. *R. Stanley Kendig,* Leadership Training: Held two personal conferences of more than one hour each; took care of office correspondence, answering nineteen letters; began work on a standard course syllabus. *Ione V. Sikes,* Young People's Division: Worked on camp curriculum and answered correspondence; not a typical day—Monday, following a hard week in the field, is seldom a very active day. *Anne Wharton Kinkaid,* Office Superintendent: Closed accounts for month; wrote monthly letter to county secretaries, with reports to be filled in; entered and deposited receipts for day; answered

and filled literature and leaflet re-
s; interviewed callers; answered tele-
e and telegraph requests; routine work,
as bookkeeping, marking pledges,
ing budget, and so on.

ode Island, *Gladys E. Gray,* Secre-
Checked financial returns of Fine Arts
erence sponsored by State Youth Coun-
ersonal conferences; noon Lenten serv-
read *The World Tomorrow* which raised
uestion: "How can our State Youth
erence in April and our summer confer-
in July effectively help our young
le appreciate the problems and the
tian attitude?" At night, punched at-
ance cards at one of a series of lectures
Sex Character Education," sponsored by
Federation of Women's Church Societies.
ouis Aber, Baptist representative on co-
ative staff: Interdenominational min-
s' conference; correspondence; noon
heon at Providence Health Club; per-
l interviews; checked results of Fine
Conference; editorial work on state
azine; planned state young people's
utive committee meeting; looked up a
ster's record and recommended him for
ious education position; spent evening
family, for first time during February.

outh Dakota, *Mrs. A. L. Grebel,* Gen-
Secretary: Enroute home from the
district; wrote letters and summary of
activities; wrote letters and summary of
n.; correspondence; worked on State
vention program; reports and files until
p. m. *A. R. Eschliman,* Field Secre-
: Visited the public schools in the fore-
n; made trip to Avon, about sixty miles,
P. M.; started the leadership training
s there in the evening.

ermont, *G. Ernest Robbins,* General
etary: Personal interviews with the
e director of leadership training and
ident of Rutland County Council; four
r personal interviews; set up a confer-
e (7:30-10:00 p. m.) for a community
ol of religious education; eighty-seven
s traveled.

irginia, *Minor C. Miller,* General Sec-
ry: Taught two college classes, one in
ganization and Administration of Reli-
s Education" and one in "Young
ple's Materials and Methods"; corres-
dence: spent remainder of day until
p. m. writing chapter of a book on
e Lost Bible."

Vashington, Northern Idaho, *Gertrude*
tpel, General Secretary: Participated in
isterial meeting; correspondence and
e duties; attended a finance committee
ting; several personal conferences;
ked on programs for county conventions;
ke at District Sunday School Rally meet-

Vest Virginia, *F. E. Brininstool,* Gen-
Secretary: Had stand-up fight with
d man flu" all day long. Routine cor-
ondence; mail contacts with contributors
denominational leaders regarding State
vention combination program; worked
newsletter to County Council presidents,
etaries, and treasurers; prepared docket
data for special meeting of the Kanawha
nty Council; at night, attended the meet-
of Kanawha County Council in the inter-
of state-wide work. *Z. B. Edworthy,*
dership Training and Young People's
rk: Arrived at office 7:50 a. m.; worked
on leadership school promotion; typed
ers; conference on denominational train-
school; conferred with two departmental
erintendents on improving their worship
gram; outlined plan for a county inter-
diate camp to present to Kanawha County
ncil; formulated plan for series of co-
rative training classes in rural sections;
le two "rounds" to collect pledges made
Council work.

Study Religious Education *at* Northwestern University

This Summer
June 20-August 12

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That They May All Be One

(Continued from page 9)

burst our shells of self-satisfaction and grow in the gra of humility. And the very necessity of making adjus ments, of giving up a dear and familiar plan because th larger fellowship of which we are a part can more easi achieve its goal and ours through a different plan—suc a necessity may become a means of larger growth. Throug the very giving up comes increase. In the old proverb this eternal principle is stated: "There is, that scatteret and yet increaseth; and there is, that withholdeth mor than is meet, but it tendeth to poverty."

Jesus knew, too, that only through unity of purpos would there come *insight* into the true nature of the wor which his disciples must do. Individual groups—in de nominational headquarters or in local churches—workin at their tasks easily concentrate their attention upon th immediate responsibilities, those which lie nearest at hand and oftentimes the part is mistaken for the whole. Whe the groups come together there is brought to light man different immediate problems; and by sympathetic an patient consideration of them all there may emerge a mor complete picture of the whole task than any group could of its own efforts, develop. In some situations it is nec essary to work at problems which are not pressing in an other situation; but only as all of the problems involve are glimpsed by all can there come an adequate conceptio of the whole task.

But as insight is deepened there is likely to come dis couragement. The task of redeeming the world is so vas so much more complicated than we had thought as w worked in our own small area doing our own clearly defined work. We are overwhelmed! Was it, after al wise to glimpse the whole when we cannot deal with it Ah, but we can count upon fellowship in the task! Th thought of all of the followers of Jesus working togethe toward a common goal, each group carrying its own ind vidual responsibility, but consciously a part of a gre whole—in such a thought there is *inspiration.* We ar cheered by the companionship of other like-minded soul We each do more than we can do individually because ou strength is augmented by the joy of fellowship. And worl ing in such a spirit of unity, mutual confidence, and goo will, our hearts glow with a deepened sense of the pre ence among us of another, even Jesus Christ our Lor In breaking down the barriers which have separated u from one another, we have opened the way for the recep tion in our own lives of a double portion of his spiri And the prayer of Jesus, that we may be one in him, find its answer.

Filled with enthusiasm and joy, we look about for th *resources* with which to carry out the great task which w have glimpsed. Scattered among many groups, how pit fully small they seem! But brought together for a unite attack against the problems which can be solved only b joint effort, how they grow! Greater than the sum of th parts becomes the whole. Against sin and suffering an injustice and unhappiness and discouragement; again fear and envy and hatred—against all of the forces o wickedness which have so long held at bay the forces o righteousness will the united resources of the Christia Church go forth in triumph.

ttle children will be nurtured in love; young people be strengthened to stand against the forces of evil h threaten them; and mature men and women will be n courage to carry on victoriously in the midst of dis- aging circumstances. Joy and happiness and confi- e will come into the lives of thousands who have been lened by fear and crushed by a sense of the futility of nt effort. The good news of the love of God and the er of Jesus to save men and nations from their folly their sins will be made known in irresistible power ll the children of God. The total energy, the total urces in time and money and personnel of the various ps within the Christian Church will be available for eving their common goal. No part will be diverted fruitless channels of competition, petty quarrels over nizational and administrative set-up, and sinful dis- and bitterness one toward another.

hen will *the world believe*, even as Jesus prayed.

hat they all may be one! Through working together is name, the followers of Jesus will achieve that disci- e which makes for growth, that insight which makes ible intelligent effort, that inspiration which warms the t and stirs the spirit to noble endeavor, and those re- ces which will make it possible to bring all men unto

One common faith unites us all,
We seek one common goal:
One tender comfort broods upon
The struggling human soul.
To this clear call of brotherhood
Our hearts responsive ring;
We join the glorious new crusade
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leeting Humanity's Need Through Christian Education

(Continued from page 8)

ator is to make religion and life synonymous, so that od deed of every day, like giving a cup of cold water thirsty child, becomes significant in terms of the pur- of the universe.

the sense of incompleteness has been met by Chris- education in its emphasis on the possibility of growth ersonality, humanity's confusion has found some re- in the tendency to state Christian objectives. One of great weaknesses of modern Christianity is its in- iteness on the more immediate goals of human life. ne Kingdom of God, the church sees its ultimate ob- ve and feels the drawing power of the ultimate ideal. one of the questions which is most insistent and most eed of an answer is this: "What should a person do to be on his way to the Kingdom of God?" When a p of boys on a canoe trip found the miles lengthen- oward the end of the day and the destination still far , they used to paddle more confidently and enthus- cally when they chose some bend in the river, or some house in the distance as the next goal to be reached. ving at that point, they chose another not too far , until the day's journey was ended. Something of sort has been done when Christian education has d definite objectives. Dr. Vieth, for instance, has sections in his admirable book, *Objectives in Relig- Education*, one of which is called "Comprehensive ctives," and the other "Specific Objectives." Every- thing that can be done to indicate to humanity where it should be going will help humanity to be on its way.

No consideration of the ministry of Christian education to human need should close without a tribute of appreciation for the intangible but inestimable influence of those men and women who, as teachers and counselors, are at the point where personality touches personality. The time is past when we can consider the teaching of religion as a mysterious function beyond the reach and reason of analysis. Science should discover the basis of success and understand the reasons for failure. But the strength and service of Christian education has depended and will continue to depend not only on the development of a scientific method, but on the creation of religious personalities of whom Browning might have been thinking when he wrote:

Through such souls alone
God stooping shows sufficient of his light
For us in the dark to rise by. And I rise.

The Workers' Conference

(Continued from page 32)

c. Would a visit from a field worker be worth requesting? Does our support of field work entitle us to such service?

d. To what extent may we share through field agencies in making service available to under-privileged areas or constituencies?

Colgate, "A Layman's View of the International Council"
"Religious Education Week!"
Vieth, "It Had To Be!"
Walton, "Cleveland Observance of Religious Education Week"
Tripp, "Educational Possibilities of the Convention System"
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Cleveland Observance of Religious Education Week

(Continued from page 14)

program for the entire church; (2) the enlistment and training of teachers; (3) making the most of the church plant; (4) problems of supervision; (5) workers' conferences; and (6) problems of attendance.

Tuesday evening was "Workers' Night." Addresses were given by two of Ohio's denominational directors—Rev. James A. Verburg on "The Preparation of the Teacher's Material" and Rev. Cecil D. Smith of the Methodist Episcopal Church on "The Preparation of the Teacher Himself." Discussion conferences again followed on: (1) problems of teaching pre-school children; (2) the New Graded Lessons; (3) the discussion method of teaching; (4) courses of study for young people; (5) dramatics and pageantry; and (6) social and recreational leadership.

Wednesday evening was designated as "Parents' Night" and churches throughout the city were asked to observe it locally with programs designed to interest parents in the religious education of their children. Those who desired it were offered assistance in planning and leadership.

Thursday evening was called "Adult Class Night" and a special invitation was extended to officers and teachers of adult classes throughout the city. The addresses were given by two well-known leaders—Rev. Harry C. Munro of the staff of the International Council on "The Renaissance in Adult Religious Education" and Dr. Charles W. Brewbaker of the United Brethren Church on "The Work of the Adult Bible Class." The discussion conferences again followed on: (1) courses of study for adults; (2) objectives of the adult Bible class; (3) the adult class and the church; (4) organization and development of the adult class; and (5) the problem-discussion method of teaching.

Beginning on Friday evening and continuing through Sunday a series of services and conferences on "Worship and the Fine Arts in Religion" were held under the expert direction and leadership of Professor Smith. Friday evening was given over to a great public service of worship in which Professor Smith was assisted by the chorus of Euclid Avenue Baptist Church. Conferences on Saturday and Sunday included professional workers in religious education, ministers, leaders in church music and church drama, church school leaders and teachers, members of the county youth council, and parents. The famous "Temple of Religious Art" was on public exhibition throughout the three days. On Sunday Professor Smith spoke in two local churches and on Monday he addressed the city Ministerial Association and met with the Committee on Religious Education of the Federated Churches.

The leadership coaching conference drew leaders from several communions throughout Ohio who contributed liberally to the success of the discussion conferences and the evening sessions. The general sessions throughout the week were attended by from two to five hundred church and church school leaders and workers. The work in many church schools and the city-wide cooperative program during the year have given evidence of the enlarged vision and the inspiration received during the conferences of Religious Education Week.

A new Research Service Bulletin, entitled *The Religious Education Activities of Three Hundred Pastors*, is available from the International Council for twenty-five cents.

NEW BOOKS

The Editors of the JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

e Character Outcome of Present-Religion. By George Herbert Betts. York, The Abingdon Press, 1931. . Price $1.25.

Betts asked two questions of three ed Christian leaders including min-, directors of religious education, or-ational secretaries, professors, and ac-aymen. The two questions were: (1) ur churches today teach and preach a on that can effectively influence con- and character? (2) If they do, why not working better to that end? re respondents answer the first question e negative than in the affirmative, lay- being the most critical, and ministers in order. The comments quoted are ficant. About the only comfort one gets the knowledge that many Christian rs are not complacent but are genuinely ritical.

ny of the explanations given in answer e second question are obvious, though uthor has concluded with a significant nary statement of the changes needed in nt church procedure to make it ally effective.

hile the inquiry has aroused resentment some quarters, obviously this small ling is significant and suggests the need liable means by which the church shall the results of its work and secure a tific basis for improvement.

—H. C. M.

e Sunday School and the Church get. By Arthur Flake. New York, ing H. Revell Company, 1931. 194 p. $1.25.

e author introduces his book with a w of crucial financial problems pre-t in many churches today. He dis-ishes between apparent and actual s underlying present financial condi- and concludes that the fault for the re of the church to meet its financial ations "in practically every case is with lan used by the church in its financial ram, and the method employed in work-he plan" (p. 37). A chapter is devoted n exposition of the "New Testament of Church Finance" giving principles ewardship and giving.

e major portion of the book is devoted e presentation of detailed methods of ch finance which the author has oted and found to be useful in his work numerous churches. He serves as one he secretaries of the Sunday School d of the Southern Baptist Convention. e book is a plea for the unified budget comprehensive program of church ces. The Sunday school organization be directly related to this enterprise gh stewardship teaching in the more al sense, and through direct sharing in activities under the general direction e central budget committee.

ere appears the frequent refrain in t variations about the "successful pro-n of the finances of the church through se of the Sunday school organization," ly on pages 86 and 103. But there are warnings that the integrity of the Sun-school demands that it be not used as oney-raising agency, and that no ap-ch to the school by the budget commit-should ever be made without the ap-l of the Sunday school superintendent. e most serious lack in the entire treat-is the absence of any guidance on how ls themselves may share in an educative in the financial program of the church. The chief value of the book lies in the record of detailed financial methods which a large group of churches have apparently found to be successful. The educator will need to read critically and follow the "leads" for effective Christian education which are here and there recorded.

—O. M.

It is to Share. By Irwin G. Paulsen. New York, The Methodist Book Concern, 1931. 141 p. Price $.50.

This is a guide to stewardship education in the church, including principles, methods, and a study outline with suggestions as to procedure, sources, and definite discussion questions. The author insists upon separating stewardship education from purely financial promotion, and finds the Christian's stewardship attitudes and practice of far deeper significance and broader implications than simple preparation for the every member canvass would imply. The approach is deeply spiritual and soundly educational. The thorough-going use of this as a manual for a highly important unit in the church's program might be most disturbing to current complacency and highly effective in reaching Christian objectives.

—H. C. M.

Stormers of Heaven. By Solomon B. Freehof. New York, Harper & Brothers, 1931. 225 p. Price $2.00.

Brief biographical sketches of some twenty-eight thinkers who have challenged contemporary religious conceptions and made creative contributions to the development of new religious insights and systems. The series includes founders of Judaism, the five greatest Christians, famous atheists and free thinkers, kingly founders of religion, and those classed as "religious geniuses of the world" who are Moses, Zoroaster, Buddha, Jesus, and Mohammed. The treatment is appreciative throughout, and the brief sketch of Jesus is fair and objective.

—H. C. M.

The Growth of the Idea of God. By Shailer Mathews. New York, The Macmillan Company, 1931. 237 p. Price $2.50.

This book is a valuable guide to those who are confused by the many cross currents of today in our thinking about God. Dean Mathews traces the conceptions of God from primitive cultures, through the developments which took place in Hebrew history, the interpretation of God which comes to us through Jesus, into the present-day discussions centering around humanism. That a universe which has produced persons should have as its basic reality a Supreme Personality with whom these persons have relationship is held to be logical, if indeed not inevitable.

—H. C. M.

Ways of the Church. I *In the Church Building,* II *In the Prayer Book,* III *Meanings and Interpretations,* IV *The Church and Everyday Living.* New York, Church Missions House, 281 Fourth Avenue, 1931. Price: each series in sets of twenty tests with manual, $1.00 a package; sample set of each series of tests with its manual, $.15.

A battery of tests in four series "to help discover children's interests in, knowledge of, judgments concerning, and attitudes toward the church" prepared by the Child Study Commission of the Protestant Episcopal Church. The tests are designed for pupils of grades IV through IX, approximately ages nine through fourteen. They are recommended for use in determining the pupils' needs on the basis of which curricula may be revised, in stimulating discussion, or for use at the beginning of an enterprise and again at its conclusion for purposes of measuring progress.

For those who wish to score the tests and rate the pupils in comparison with other pupils of the same age, detailed directions are given in the manual which accompanies each series. Norms are being established for grades IV to IX. The tests are in various forms, such as the true-false, competition, multiple choice, and matching tests. Much of the content of these tests apply specifically to practices in Episcopal churches, but because the tests may be used either individually or in groups some of them are valuable also for a more general use.

—O. M.

Education in Church Music. By Karl Pomeroy Harrington. New York, The Century Co., 1931. 167 p. Price $2.00.

This book "is designed to help ministers, choir directors, organists, congregations, and young singers to know what is worth while in church music and how to attain it." It gives a historical review of the development of church music, a survey of the present-day status of it, and some practical suggestions for improving the program of music in the local church—particularly as it relates to worship.

In an effort to encourage people to study and appreciate good music and singing some discussions of elementary phases of sight reading and musical composition have been given in order to enable the reader to judge the merits of hymn tunes, anthems, etc. The analysis of certain hymn tunes, the classified lists of anthems, and the bibliographies all add to the value of the book. The indexes make possible the "immediate location of many representative tunes in their proper historical perspective or musical significance."

Choir directors and those interested in raising the level of church music to its possible lofty place in church worship will find this book of much interest and practical usefulness.

—G. D.

New Life Through God. By Toyohiko Kagawa. New York, Fleming H. Revell Company, 1931. 210 p. Price $1.50.

This book consists of evangelistic addresses delivered by this remarkable leader of the "Kingdom of God Movement" in Japan. The ideas and language are simple, the sentences short and direct, the illustrations vivid and diversified, and the whole presentation impassioned.

—H. C. M.

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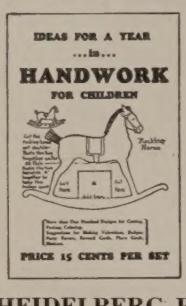

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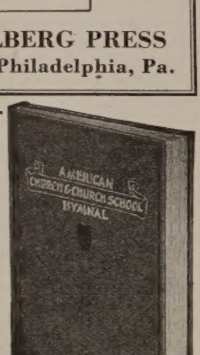

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Education and The Philosophy of Experimentalism. By John L. Childs. New York, The Century Co., 1931. 264 p. Price $2.00.

This is a critical discussion of the philosophical ideas of Peirce, James, and particularly Dewey in their bearing on education. The writer suggests that their pragmatic philosophy, as it is commonly known, is better described as "Experimentalism" because of its "radically experimental approach to both the world of nature and the world of man."

Experimentalism, though indebted to European philosophers, developed rapidly and more intensively in America. It is generally regarded as laying chief emphasis upon method—"the method of observation, of experiment, of framing and following working hypotheses," but the author claims for it also a definite system of thought. We live in a world of process and change. We are constantly faced with new and often precarious situations. Education cannot indoctrinate the child, or "preadjust" him to a dynamic world. What is needed is education in purposeful, flexible, intelligent behavior. Man and nature are continuous. But man is creative. He can reconstruct the world.

The major portion of the book is devoted to a discussion of the chief criticisms of the philosophy of experimentalism and an exposition of it in relation to its chief implications for educational practices. Ideas are hypotheses. They are tools by which life situations are resolved, and are themselves to be tested and reconstructed for the enrichment of life. The child must be trained to think for himself so that his experience give him "confidence in his own ability to find solutions to his problems as they occur."

Education must be for individuality with increased freedom, but intelligent adult guidance is equally important. Meaningful, intelligent behavior is the result of social experience. Education involves an individual-social process.

The purposeful, experimental control of experience for which the author pleads is possible for the rank and file of men. Education must place relatively less emphasis on habit training and the process of conditioning responses and much greater emphasis on education for purposeful activity.

The book is not only a summary of the main positions of experimentalism in relation to education but will serve students well in their desire to read at greater length in original sources of great importance.

—O. M.

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PAGEANT PUBLISHERS
1228 So. Flower St., Los Angeles, Calif.

Producing Your Own Plays. By Mary M. Russell. New York, Richard R. Smith Inc., 1931. 139 p. Price $2.00.

The author of this book writes out of long and varied experience in writing and producing plays and thus each chapter deals with some problem which a play director is certain to face at some time during the preparation and production of a play. With the increase in interest in church dramatics there is a need for improved performances and it is in the hope that she may aid in lifting the level of church plays and pageants that the author has set down these descriptions of new materials and methods in this field.

Although the author discusses in a very practical way such subjects as lighting, scenery, make-up, and costumes, the mere mechanical end of a production does not indicate the limit of her interest, and her opening chapters on "Who Shall Be in the Cast?" and "Building an Individual into a Character" indicate fundamental considerations in dramatic work.

This book is usable for small as well as large churches. Specific suggestions for rural groups are given in an appendix. A valuable list of plays and pageants together with prices and sources has also been appended. The carefully selected illustrations which appear throughout the book add to its usefulness.

—G. D.

The Young Revolutionist. By Pearl S. Buck. New York, Friendship Press, 1932. 182 p. Price $1.50.

In story form, the life of Chinese youth is presented vividly and appreciatively. The struggle between the old order and the new, the quest for vital religious experience, devotion to the cause of the new China, find their arena in the experiences of Ko-sen, the hero.

—H. C. M.

arked Trails for Girls. By Grace
1 Overton. Elgin, Illinois, David C.
Publishing Company, 1931. 177 p.

this book the author has discussed the
r problems which confront a growing
escent girl in a manner which is inter-
g, pleasing, and most helpful. In order
a girl may make it her very own book
blank pages have been provided with
ting headings, such as "Things I Want
o," "Books I Want to Read," etc.
it of her rich experience with thousands
oung people, Mrs. Overton has provided
he guidance of young girls helpful and
enging discussions of such subjects as
rl and her family, her recreation, her
ms, her girl friends, her boy friends,
school days, her life work, her religion,

ell-selected poems and numerous pen
ink sketches serve to add to the at-
iveness and charm of this little book.
—G. D.

s a Jew Sees Jesus. By Ernest R.
tner. New York, Charles Scribner's
, 1931. 232 p. Price $2.00.

is interesting and worth while to know
t a modern liberal Jewish leader, well
ed in biblical criticism, thinks of Jesus.
is amazed at nineteen centuries of Jew-
silence regarding this the most noted of
. He insists upon the absolute Jewish-
of Jesus, including his complete shar-
of contemporary Jewish prejudices and
erialistic apocalyptic dreams. The sep-
ion of the Christian movement from
ism is considered a result of develop-
ts following Jesus' death rather than of
rently unique qualities in Jesus' per-
lity and teachings. Theological dogma
t Jesus, rather than anything inherent
esus himself, constitutes the obstacle to
sh appreciation of Jesus.
—H. C. M.

istory of the Christian People. By
y K. Rowe. New York, The Macmillan
pany, 1931. 534 p. Price $4.00.

is history emphasizes the relationship
een the development of Christian life
thought and the social movements of
emporary life. As implied in the title
a little more than a church history. Its
ment of religious movements on the
h American continent is full and signifi-
It is difficult to account for the slight
ation given the development of Christian
ation, particularly the recent religious
ation movement.
—H. C. M.

yric Religion. By H. Augustine Smith.
York, The Century Co., 1931. 480 p.
e $4.00.

this book Professor Smith, of Boston
ersity, has supplied valuable informa-
concerning most of the best known and
l hymns of the church. In addition to
g the words of 150 hymns there are
ded: Scripture texts; stories about
ors, composers, and tunes; suggestions
rding pictures and poems which may be
lated with the hymn; original melodies
words; in many cases the music of the
n; and stanzas from original hymns
h are omitted from hymn books in com-
usage. The book includes well arranged
ces of worship showing effective use of
ns and, wherever suitable, suggestions
dramatizing hymns have been worked

though the mechanics of the book make
ther difficult to find hymns readily, the
complete indexes which have been in-
d make it a usable book.
y leader who has responsibility for the
e or worship of a church or church
ol will find this book a rich source of
mation and suggestions.
—G. D.

The Head of the Corner. By Louis Matthews Sweet. New York, Charles Scribner's Sons, 1931. 248 p. Price $2.00.

An inquiry into the early records of the Christian religion to discover "the process by which the personality of Jesus entered and became a part of the religion which he founded." The treatment is both scholarly and reverent. —H. C. M.

Religions and Philosophies in the United States of America. By Julius A. Weber. Los Angeles, Wetzel Publishing Co., Inc., 1931. 333 p. Price $2.50.

A compendium of information about religious sects and movements in this country, each written by one of its own leaders.

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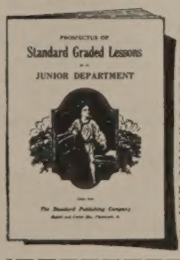

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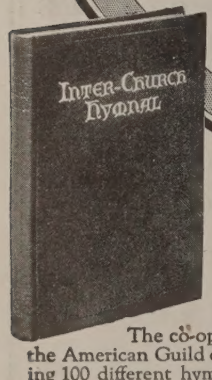

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Lake Winnipesaukee, New Hampshire

Girls' Camp—July 25-August 6
Boys' Camp—August 22-September 3

Worship Suggestions for the School With Combined Departments

(Continued from page 38)

PRAYER: Young people's service for June 5

June 26

THEME: "*Giving Others a Chance to Play*"
HYMNS: "Love Thyself Last"
"Where Cross the Crowded Ways of Life"
"I Would Be True"
STORY: See references in primary plans for June 26.
POEMS: See references in junior plan IV
"Extending the Fellowship of Play"

"Lest We Forget"

A young Italian girl
Stood at a big machine
Making electric lamps.
She was weaving a silk covering
Over an electrical cord,
And her face was drawn and white.

The throbbing thing
On which she worked
Is the noisiest machine made, they say,
Yet she worked nine hours a day,
While the monster
Rolled on,
And never complained.

I turn on my light tonight
And see an innocent looking cord.
I see also
A wan-faced girl,
And a roaring, vibrating demon,
Braiding life with the warp.

ANNIE MARION MCLEAN.

PRAYER: From *Youth Adventures with God* see young people's service for June 1 or the following:

Lord, let not my religion be
A thing of selfish ecstasy;
But something warm with tender care
And fellowship which I can share.
Let me not walk the other side
Of trouble's highway long and wide;
Make me a Good Samaritan,
And neighbor unto every man.

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